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ORIGIN OF CREATION

Volum I

BY

SWAMI SUDARSHANA ANANDA,
BANGALORE.

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ORIGIN OF CREATION

A Revised and Enlarged Edition of the Paper
On Vaidic Theory of Creation

BY

SWAMI SUDARSHANA ANANDA

of Bangalore.

Read before the 22nd Indian Philosophical
Congress, held at the Banaras Hindu
University, On 21st, 22nd & 23rd, Dec. 1947.

Prayers.

Daamodaram Padma Naabham
Vaasudevam Janaardanam
Devakee Paramaanandam
Krishnam Vande Jagat Gurum.

Paruat Param Paramaatma Tatwamaham Abhi Vande :

known as the Spirit Supreme, Lord Supreme,
Self Supreme and the Soul Supreme

Maayaisham—Parameshvaram Aham Abhi Vande :

known as Farthest of all, Nearest of all,
Greatest of all, and Smallest of all.

Sarvajnesham Maheshvaram Aham Abhi Vande :

known as the knower of all, knowledge of all,
the oldest of all, and the first of

Purusham Brahma Yonim Eeshvaram Aham Abhi Vand

known as the Creator of Creators,
Sustainer of sustainers, Lord of Lords,
Seeds of seeds, Soul of Souls,
Light of lights, Might of mights,
and Knight of knights.

Krishnam Vande Jagat Gurum.

known as the Preacher of Preachers,
Teacher of teachers, Master of masters,
and the Ruler of Rulers.

(23)
 1923
 1923



SWAMI SUDARSHANA ANANDA, THE AUTHOR

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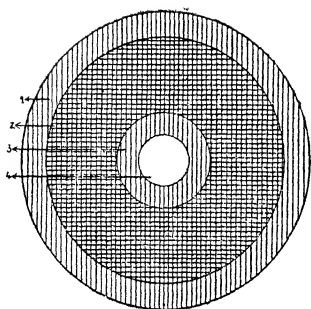


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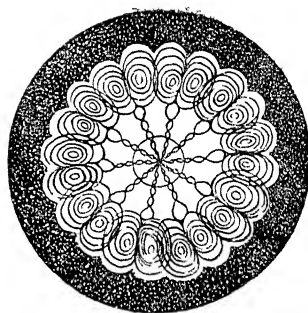


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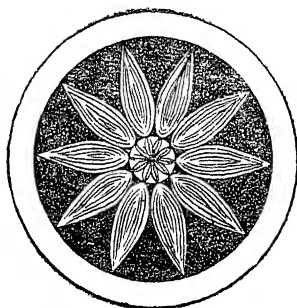


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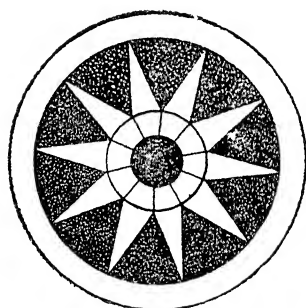


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FOREWORD

BY

Prof. Dr. B. L. Atreya, M. A., D. Litt., Darshan-Acharya, Kt. C.K.T., University Professor of Philosophy and Head of the Departments of Philosophy, Psychology and Indian Philosophy and Religion, Banaras Hindu University.

The Puranas are still a mystery to the Scholars of Indian Thought. Although they claim to expound the truths revealed in the Vedas and have built systems of Cosmogony and Cosmology, and described the history and cycles of Creation and dissolutions of stars, beings and non beings, their statements are not yet intelligible to modern scholars, simply because they are in the language of myths and symbols.

It is expected of Modern Indian Scholars to perform this task to the satisfaction of the thinkers of the world. It is, however, unfortunate that hardly any Indian Scholar has successfully performed this task.

My esteemed and highly gifted friend Shri Swami Sudarshana Ananda has, however, dared to cut the gordian knot by writing the present book on the Origin of Creation. Swamiji hails from the Himalayas, the eternal abode of the Rishis. He has thought much, meditated much and discussed much before writing this book. With his indefatigable energy he has delivered a number of lectures, and discourses before the learned assemblies like the Indian Philosophical Congress and invited criticism on his views before publishing the book.

Swamiji has unravelled the mysteries of the Vaidic and Pauranic lore and has given in this book, on the basis of intuition and illumination, certain theories about the origin of Universe and man, which will stand the



INTRODUCTION.

The tendency of the public, in general, to day, is becoming more and more faithless and leading towards disbelief and distrust in the Sacred Literature, worship of God, prayers and in the acts of charity.

There is no love for God and Godly Nature, even for the relatives, brothers and parents, their love is fading fast, with their approach to the selfishness and materialism.

In the former ages people used to live for others' sake, served others and wished good for others. In the service of others they found salvation and got all that they wanted.

They found themselves fed, by feeding others and clothed, by clothing others. Hence, they lived a happy life. There was a true brotherly feeling then, among men. *But to-day, people live only for themselves and have become too much selfish.* There is not that degree of fatherly, motherly, brotherly, neighbourly and so on, love now, which was found some years before, and as the consequence thereof people live an unhappy and uncontented life, to-day.

But Why is it so? The reasons for all this are :-

Lack of Religious Education :—Firstly, there is no such place, where people can get themselves acquainted, at least, with the essential fundamentals of a True Religion.

Secondly, the bulky nature of the Religious books and their being written in Sanskrit have debarred the masses from reaching and getting into them,

2. Lack of understanding the Truth about the Sacred Literature—

There has been a wrong approach, by the various commentators and the sectarian leaders to the Sacred Literature. The former have misunderstood them, hence gave wrong interpretations, and the latter have invented many bifurcating paths, by twisting, squeezing and changing their original meanings to serve their own interests. This has naturally, divided the masses in various sects.

This is the case with all the great Religions of the world, which are treading on different paths.

3. Wrong conceptions about the Sacred Literature—

There has been a great departure, from the original meaning and purpose of a True Religion and the Religious Books, during the past two thousand and odd years.

In the first place, they are not correctly understood, even, by the great commentators, so they have wrongly interpreted them.

Secondly, the majority of the Pandits and the religious heads are the blind followers. They never try to dive deep into the deep recesses of the Sacred Literature, and try to understand their real meanings and purpose. They cannot explain "why and how" of any fact mentioned therein to the full satisfaction of any objector, or a questioner. Hence, it resulted into disbelief in the Sacred Literature.

And as the result of these short comings, there have crept up many unscientific and unreligious forms of rites and rituals, customs and manners, varieties of idols of worship, as well as, various methods of worship.

4. And above all this the main reason, why the people are becoming more and more irreligious is the lack of patronage of the Religious Institutions, by the Central Government, and the lack of arrangements for the Religious Teachings and Preachings.

5. Last, but not the least, is the lack of Research and investigation work into the Sacred Literature, on scientific basis.

These and many other things made a sort of an appeal to my mind to do the needful and contribute my mite towards their removal. So, since the year, 1922, I took upon myself the task of the quest of Truth and the True meanings of the Vedas, the Puranas, the Upanishads and the Geeta, and by the end of the year 1942, all this together with the plan of manifestation and Creation from the unmanifest, with different layers and spheres, Lokas and Stars was revealed to me by the Gracious Lord.

Having known it I noted it down and began to lecture in schools and colleges on the new and true meanings of each stanza of the Sacred Literature and demonstrate it by a graphic and picturous illustrations on black boards.

Among many others, I was given a patient hearing and approval by the late lamented Brahmarshi Pandit Madan Mohan Malaviyaji Maharaj, in the year 1944 and 45, Mahamahopadhyaya Pandit Girdhar Sharma Shastri, with twenty other professors and members of the Education Committee of Rishikul, Kankhal, in 1945, Dr. Bhagwandas, in 1945, Mahamahopadhyaya Dr. Gopinath Kaviraj, M.A., D. Litt. Dr. B. L. Atreya, M.A., D. Litt. Head of the Philosophical Department Banaras Hindu University, in 1947, and 1948. Sir S. Radhakrishnan, December 1947, the then Vice Chancellor of the Banaras Hindu University, the Aachaaryaas of the various sects, including Shree 1008

Jagat Guru Shree Shankaracharya of Jyotirpeetha dhreesha and the Shaaradaa Peethaadheesha, at th Ardha Kumbhi Magha Mela, Prayag Raj, 1948.

APPROVAL AND RECOMMENDATIONS

All of them not only appreciated my lectures but emphasised the need of compiling and publishing them also. Some of them gave in writing too, out of which two letters are given herewith, in brief.

1. "Maha-Mahopadhyaya Dr. Gopinath Kavira M.A., D. Litt writes :—

"I have been highly impressed with the research work done, in the Arya Sacred Literature, on the "Origin of Creation" by Swami Sudarshana Anandajee Maharaj, with whom I have had the privilege of having a personal discussion on the true interpretations of some of the more obscure points, in our sacred literature I found his interpretations illuminating and convincing" and Sri Swami Sivananda Saraswati, Rikhhikesh writes :—

Recently I had an occasion to skip through Shree Swami Sudarshanandji's research work in its manuscript. Apart from the originality and vividness of exposition the hypothesis in itself can throw a flood of light into the darker and concealed corners of our ancient scriptural knowledge. In its capacity to give us a satisfactory explanation to many of the erstwhile mooted points of controversy, the theory propounded by the Swamiji merits all our admiration and support.

In this way I have been lecturing and showing my notes to professors and scholars of many Universities and also read a paper on Vaidic theory of Creation", before the 22nd Indian Philosophical Congress, held at the Banaras Hindu University, in December, 1947,

The present volume is the revised and enlarged edition of the same paper. This volume is only an introductory one, to the many volumes that will follow its publication. When each Puraana, Upanishad, Veda and the Geeta will be interpreted, with quite a new, but True style, and each stanza will be shown and explained by a graphic and pictural illustrations.

This task is very great indeed, so help and co-operation of the retired philosophers, Scientists, Mathematicians, Sanskrit Scholars, and Religious Heads is earnestly sought.

This English edition is ment for the English knowing Readers.

Another edition of this book in Hindi and Sanskrit is being published for the Hindi and Sanskrit knowing public. God willing, its translations, in other languages too, will follow soon.

Bangalore,

SUDARSHANA ANANDA

Dated the 22nd Feb, 1950.

PREFACE

The subject of Creation is a vast one. It is the Ocean of knowledge, itself. With the Origin of Creation is also the origin of all the Sciences and the various branches of knowledge. Our Rishis and Munis of the Hoary past, the days of glory of the glorious Arya civilization, traced out this Origin, through the help of their Divine Vision. They dived deep into the unfathomable recesses of Nature, and made it known to others, through very simple hymns, and stanzas.

They found, in the Nature, itself, a lot of material proofs for the system, nature and process of Creation. Such as, the lotus, the face of an elephant, the Peepal tree, the egg; especially of a hen, the kite, the gander, goose, the peacock, the cock, the man, the fruits, the flowers, and the seeds of all the serials go to show the plan, the process and the nature of Creation, both in the subtle and the gross forms.

They revealed a true picture of the cosmography in the topography of Nature. After copying it from Nature, they put them before the public in the shape of a Temple of Lord Shiva, Shivalaya, other temples, Devalayas, the picture of Lord Gajanan, Goddess Lakshmi, standing on a white lotus in the middle of two elephants, Shesha Shayi Vishnu Bhagawan, Padma Naabha, Vaamana, Aumkara, the symbol of Swastika, the white lotus flower, Sudarshana Chakra, the Drum, Trishoola and the peepal tree.

They put them in the form of Vedas, the Upanishads, the Puraanas and rituals, rites, customs, festivals and holidays, all of which directly or indirectly deal, treat, explain and indicate the Science of Creation and the Process of Manifestation, from the unmanifest and the Science of Astronomy.

One Origin:—In this way, with the origin and process of manifestation and creation of stars of the universes are the origins of the Vedas, the letters, the figures, the colours, the letter form of the syllable “Aum”, Aumkaara, Gaayatree, Saavitree, Saraswatee, Gangaaji, Gajaanana, Swayambhoo, Eeshvara, God and the Man.

So that, it may be said that there is one, and only one Origin of all of them, and other things too.

Because of a dark period that intervened, in between the Vaidic and the Pauraanic period, and again in between the Pauraanic period and the period of some thousand and odd years before, there has been a great departure from the main purpose of the original writers of the Sacred Books. This is why, many misleading commentaries have come into vogue; and much unscientific matter has been interpolated in the bodies of the original scriptures.

Under the circumstances, there has arisen a dire necessity of discriminating, eliminating and delating such interpolations, out of them, once for all.

The time has come, when a synthetic attempt has to be made to understand and explain the Puraanas, the Upanishads, the Geeta and even the Vedas.

Hence, the need, to start a *Re-Orientation Institute* at Bangalore, which has an equitable climate, throughout the year.

When the Arya Sacred Literature is interpreted literally, scientifically and correctly it reveals the Truth about the True knowledge, the Knowledge of God, and the Knowledge of the Manifestation and creation, their different layers and spheres, with the measurements of their respective lengths and breadths, the cycles of Evolutions and Involution.

To know the process of creation is to know the nature of Matter and Spirit. And to trace back the Origin of Creation is to reach the Ultimate Reality. Therefore, the subject of creation is explained in the body of this book, through various processes, on the basis of various sacred books, giving a clear idea about the Truth of their true meanings.

Some light is also thrown on the new methods and true interpretations. The following are a few examples :—

1 "Aum" is not a mere sound, as is taken to mean by many. It has all dimensions:—shape, size, length, breadth and thickness, known Aumkaara.

2 The Vedas deal, purely, with the science of creation, cosmogony, cosmology and cosmography. The stars are called Devas, so the book that deals with them is called Veda, the "Knowledge of God", or god.

3 Hiranyaaksha—was not a demon, but that it is Geological secret, a gravitational phenomenon, and name given to the pull, or gravitation power of the molten matter, inside the earth.

4 Varaaha—The word "Varaaha" does not mean boar or pig, but it means the "Great Day" or a very long day.

5 "Hiranyagarbha" As a rule, every star is Hiranyagarbha, as it has all the three properties of "Hiranyagarbha", light, fire and gold.

In Rig Veda, the word "Hiranyagarbha" is used for "Mahesa Loka" and in Upanishads "Hiranyagarbha Chaitanya State" is taken for the subtle form of manifestations.

6 Brahmaanda—The word Brahmaanda should not be used for Vishva, the universe, Brahmaanda is on

and only one, in the whole space; whereas, the universes are 100.

7 The word **Brahma** or **Brahman**—is taken to mean **Eeshvarah**, by many, but it indicates clearly and beyond doubt that **Brahma** is the name given to the Atomic state, which pervades in 58 digits, or the state, which pervades from 64 to 55 digits of miles in distance. It is grown, from the unmanifest state to the state of subtle forms of manifestations, known as **Aumkaara**, or **Brahma** or **Eeshwara**.

‘**Brahma**’ is Atom, the sprout, from which grow the universes, and their stars, as the trees grow, from the seeds. “**Brahma**” is not **Eeshvarah**, but “**Brahmee**” is **Eeshvara**. In the same way, as “**Padma**” is a lotus, but “**Padmee**” is the Lord “**Padma-Naabha**” and “**Padmaa**” is **Lakshmee**, as **Naama** and **Naamee**, **Deha** and **Dehee**. The former represents the physical body and the latter, the spiritual, or the soul aspect.

8 **Stars and Gods**—From the spiritual point of view, the stars are called **Devas** and **Gods**, and from the material point of view, they are called the **Lokas**, worlds and stars, the luminous and fiery balls, that twinkle at night in the sky.

9 **Gods**—The reference to the personified Gods, and the various attributes given to them are nothing, but glorifications of the supernatural powers, which the stars possess and exercise, at every second, in the form of cosmic rays, energy, attraction, repulsion, upheaval, too much of rains and no rains, at all, and so on.

10 **Aswini, Bharani etc.**,—are the 27 constellations, or the 27 divisions of the Zodiac, measured by the daily march of the moon, and not the wives of the moon. These names are assigned to a star or to a group of stars in the sky, along the Zodiac and the milky-way.

11 Like the moon, Jupiter's wife was Taaraa, the stars. Hence, there arise no question of her elopement as both the moon and the Jupiter move in the Zodiac made of stars. These stars are far more greater and farther than them. Neither stars are wives, nor the planets are husbands.

12 (a) Brahmaa is a star and its energy is called Saraswatee.

(b) The word Dhaataa—denotes 39 digits and the word Saraswatee also denotes 39 digits. Dhaataa is one of the names of Brahmaa Star, which is at a distance of 39 digits of miles from here. Hence, Dhaataa and Saraswatee belong to the same Brahmaa star. Dhaataa is the name given to its *gravitation power* and Saraswatee is the name given to its *cosmic energy*.

(c) Saraswatee—is not the daughter of Brahmaa, but it is the cosmic energy of the Brahmaa star, hence, it is Its part and parcel, or Its better half, as Paarvati is of Mahesha and Lakshmee of Vishnu.

(d) These Brahmaa, Vishnu and Mahesha are the stars and Lokas, and not as beings with hands and feet, riding on birds and bulls.

13 The Marriage of Lord Shiva and Paarvati—is not an actual fact, in the wordly sense, but it is an allegorical representation of the mixture of the two aspects, Spiritual and the Material and the result of the mixture is the manifestation and formation of Aumkaara, which resembles the face of an elephant, Gajaanana, the creation of Prakriti or Paarvati.

14 The blinding of Shukraachaarya indicates the date and time of complete radiation of light and heat of the Venus, which till then was a self lighted star.

15 Influence of the stars—The rise and fall of all men, great and small, good and bad, that are born and

this earth, from time to time, chiefly depend upon the influence of the various aspectarians, formed by the stars. Not only, do they influence the human beings, but the animals, the plants and the minerals also.

16. **Ashta Diggaja, Eight Elephants at Eight corners of the Earth.** There are no elephants at the eight corners of the earth to hold it fast, having the names as Viroopaaksha and others. It is the gravitation power of the stars like the sun, Mahesha Loka and Aumkaara, which is given the name of Viroopaaksha. They are also called the Dik-Paalas, the controller and sustainers of the heavenly bodies from all the 10 corners, or directions.

17. **How stars are held up in the space:—**The stars are held up and sustained in the space by the force of air, caused by their speed, as well as, by the force of gravity and law of relativity.

18. (a) **The system of creation of the stars** —is similar to the formation of rains from the vapour, the child in the womb of the mother and the creation of a tree from a seed.

(b). A would be world and even an universe is hidden in an atom just in the same way, as a tree, in a seed.

(c). The formation of an Atom, from one or more electrons and a proton, very closely resembles the primary and the secondaries of any subsystem.

(d). The science of figures and digits is directly derived from the process of manifestation as well as creation of a system and the subsystems of an universe, and from the number of major secondaries, in each subsystem.

19 "Viroopaaksha" is the Gravitation Power—It was known to the Vaidic Rishees, who gave it the names of Viroopaaksha, Aadhaara Shakti and Hiranyaaksha.

20-(a) The Great Deluge is due to the motion of Polaris.

(b) Change of Polaris—With respect to the magnetic south pole there will be no change, but with respect to the Geographical and magnetic North Poles of the Earth, the Polaris makes a complete circle in nearly 27,00,00,000 years, when both the magnetic south pole and the geographical north pole coincide only once and the earth is turned round topsy turby, twice in one revolution of Polaris, so the great Deluge too takes place twice in one revolution.

21 Oscillation of Equator—It takes place with the motions of the sun, the Rishi star and the Polaris.

22 The flying mountains were the pieces of the crusts, like the icebergs, formed here and there on the surface of the Earth, when it began to cool, for the first time, some 10,00,00,00,00,000 years before.

23 Pralaya—The word Pralaya is taken to mean the burning of the bodies into ashes. But it is not so. It is rather the absorption of the heavenly bodies into their primaries. They are absorbed turn by turn, one by one from the first secondary to the last, and from the last primary to the first, when the primaries too, become secondaries, in turn.

24. Collision of the stars—As the system of creation of stars of the universes is an orderly, rhythmical, systematical and a well regulated one, so there is no possibility of a collision of any two heavenly bodies at any time in any case, and at any rate.

25. The Blueness of the sky is due to the presence of the 10 Aumkaaras and the subtle forms of manifest

tions all around us, having the brilliance of billions of suns,

26 The Dark spots in the sun are due to the absorption of the first planet, the predecessor of Mercury.

27. The universe as a whole is contracting.

28 Koti, Kaksha and Angula denote the digits of distance—In the Upanishads they have used the words Kakshaa, Angula and koti to denote the digits of distance. They have measured every thing in terms of digits and put them in words, that show the time of formation of atoms, molecules, particles and of stars out of them, because, science and mathematics can not spare, even the Supreme Spirit, from being measured. So to show the long distances digits are given in the body of this book; as the use of light years too falls short of expression.

30 Definition of God—To define God we must take the aid of the material aspect. Without Material Aspect, God is Nothing. And Nothing is Nameless. Therefore, it is necessary to take the aid of the multifarious names and forms to glorify the glories of the glorious Lord. Hence the knowledge of creation is necessary.

30 (a) The Truth about the Sacred Literature.—Each stanza of a Puraana, Upanishad and Veda, which cannot stand a scientific and rational criticism and come out ever more glittering as gold from the fire, is not the original one, and hence, should be discarded and removed from the body of the Scripture.

(b) To move with the change of time.—It is not necessary that one should go on sticking to the old traditions, such as, drinking the salile water of a well, dug by one's father, even, when one has powers to dig another well. It is of course an unwise and cowardice act. One should adapt himself to the changing conditions,

(c) **Revolutionsing the Religious outlook.** All the dogmatic views and the blind faith must go, now. Everything must be tested first by scientificallly, mathematically and logically, and then accepted.

31 **A hint for the readers**—In the first place it is better that one should have philosophical trend of mind with a religious back ground, faith, devotion and a firm determination to acquire the "*True Knowledge*".

Secondly, the most essential qualification of a earnest reader of a book of this type, should be that before commencing to read it, one must loosen one's hold on all crude and hastily adopted notions, and one should prepare oneself for the unprejudiced admission of any fact or statement, which is supported by scientific and logical arguments. Though, one may fight them for some time against one's already formed notions, yet, it is possible that after a due consideration and in due course of time, one may be able to realize the Truth itself.

32 (a) Let us take it for granted, that the reader is a qualified one and is anxious to read and follow rather than to raise objections. A willing mind will not only save the trouble of piling arguments to convince him, but it will also facilitate his actual progress.

(b) It is better to pursue a straight and definite course, from the very beginning, than to be constantly stepping aside, involving into perplexities, every now and then.

33 (a) It is possible, that no two minds will receive it in one and the same way and with the same zeal, because different heads have different views. But "Where there's a will, there's a way", so a willing and inquisitive mind will grasp it, more easily; than a critic and unwilling mind,

(b) It does not mean, however, that one should blindly follow a thing, without understanding it. But to acquire the full benefit of the "Knowledge of God", there must be faith, Religious zeal, devotion and love for God.

(c) I am, always ready to explain and make it easy to be understood by any one, who may be desirous to understand it, by demonstrating and explaining each stanza, through a Black Board.

34. We are trying to publish a series of books, magazines, pamphlets and leaflets, on the true meanings and interpretations of the sacred Literature for the use of the public.

It will not be out of place to add here, that there is a belief among the Religious Heads and the top most Scholars of India, that by the Grace of the Lord the present publication will revolutionise the Philosophical and Religious outlook of the whole world; and that it washes off the blot imposed, so far by the critics of the Puraanas, on Indian Culture and Tradition.

In order to avoid the confusion in the pronunciation of the Sanskrit and Hindi words used in this book, the first 6 vowels of the Devanaagari script are represented by:—

"a", "aa", "i", "ee", "u" "oo",

अ आ इ ई उ ऊ

Such as the words राम and रमा are shown as Raama and Ramaa, the words as ब्रह्म and ब्रह्मा are shown, as Brahma and Brahmaa, and so on. Although, the use of "aa", "ee", and "oo" looks somewhat awkward, yet, as it clearly shows the distinction, between the said words and

avoids the confusion, so it has been introduced, purposely. Similarly, the word गणेश is shown as "Ganesha" and the word ऋषि is shown as "Rishi", and so on.

To avoid writing the names of the Upanishads every now and then, only the number of page of the Upanishad is given. These numbers of the pages are given from the book containing 108 Upanishads, printed at the "Nirnaya Sagar Press, Bombay", of which the whole text contains 563 pages.

Use of Digits:—

Among the many known methods of expressing the lengths of great distances, and bringing the vast space within the compasses of measurements, the method of using the digits is found to be the best and easiest, as the use of light years, too, to express great distances, is found short of expression, rather all the more complicating and confusing one.

SUDARSHANA ANANDA



PART 1.**CREATION****CHAPTER 1.**

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ॥

यत्कृपा तमहं वन्दे परमानन्द माधवम्

Mookam Karoti Vaachalam,

Pangumlanghayate Girim

Yat kripaa Tamaham Vande

Parmaananda Maadhavam.

Our Salutations to the Lord Supreme. By virtue of Whose presence is caused the excitement to motion and action in the material aspect, Prakriti, which is both dumb and cripple.

As Prakriti is 'Jad', the inert matter, inactive, idle and motionless, so without the help of the Spiritual Aspect it cannot do any thing.

Therefore, the expression that "Mookam Karoti Vaachalam" means that through the presence of "Maadhavah", the Spiritual Aspect, Prakriti (Nature) is seen as if playing, smiling and speaking, through its variegated nature, colour, blooming variety and modifications of multifarious shapes and sizes.

And the expression "Pangum Langhayate Girim" means - this inert matter which is by nature motionless and inactive is seen ever in motion, active, changing,

multiplying and having multifarious forms at every second only by virtue of the presence of the Supreme Self, Maadhavah.

The word 'Maadhavah' is used for the Spiritual Aspect, which pervades in 66 digits; and the word "Padmaa" used for Prakriti, the matter, which also pervades in 66 digits, so Maadhavah sets in motion Padmaa and the manifestation starts.

NOTE:—Though, the people explain this stanza in a different way giving very simple meanings. Such as, "Our Salutations to that Lord Supreme, Known as "Maadhava", by Whose Grace the dumb speaks and the lame walks and even crosses the mountains"; yet the high purpose and aim of the Author of this Stanza are as explained before.

THE GANGAJI AND THE CREATION

आदावादि पितामहस्य नियम व्यापार पात्रे जलं ।
 पश्चात्पन्नगशायिनो भगवतः पादोदकं पावनम् ॥
 भूयः शम्भु जटाविभूषण मणि र्जन्होर्महर्षे रियं ।
 कन्या कल्मष नाशिनी भगवती भागीरथी भूतले ॥

2. *Aadaavaadi Pitaamahasya Neyama
 Vyaapaara Paatre Jalam.
 Pashchaat Pannaga Shaayinobhagavatah
 Paadodakam Paavanam.
 Bhooyah Shambhu Jataa Vibhooshana
 Manir Janhormaharsheryam.
 Kanyaa Kalmasha Naashinee Bhagavatee
 Bhaageerathee Bhootale.*

May the Holy Gangaji of the Devine origin, Bless us.

This sacred water of the Holy Gangaji, in the beginning of the creation was once in the pot, the equilibrium state of matter, high up in the Highest Heaven. During the course of manifestations as the creative matter manifested into the subtlest subtler, subtle and less subtle forms, respectively, this water too was present in each of those states, in some form or other. So the Gangajal is said to have come down through the various stages of the manifestations to the present one.

As the 'unmanifest' is in one-fourth part of the Whole Space and this one-fourth is called the (Paada feet, therefore, this sacred water of the Gangaji was once the Purest (Paadodakam) Water of His feet.

Then this sacred water of the Gangaji adorned the mound of hair of Lord Shambhoo.

The word Swayambhoo indicates 67 digits, 'Shambhoo' 59, 'Vibhooshana' 58, Manih 59 and the word 'Maheshvara' denotes 55 digits, which is the distance of Aumkaara, the subtle forms of manifestations. And these subtle forms of manifestations in the Brahmaanda very closely resemble the growth of hair in the Brahmaanda, the head and the whole spread-out of Aumkaara from Saakshi Chaitanya state to Hiranyagarbha Chaitanya state taken together forms the mound of hair of Lord 'Swayambhoo'.

That is to say, the unmanifest or the spread out of matter from 67 to 64 digits represent "Swayambhoo", whereas the Saakshi, the Eeshvara Chaitanya and the Hiranyagarbha Chaitanya states represent "Shambhoo", or the mound of hair over the head of Swayambhoo. Because, the space from 64 to 54 digits is also called the Brahmaanda, or the head; and just as, on the head of the human beings the hair grows, similarly over the Brahmaanda or the head of Swayambhoo grow the subtle forms of manifestations, known as Aumkaara, which resemble the growth of hair; and the Viraata Chaitanya State represents the long tail of hair.

Therefore, Swayambhoo, Shambhoo, Vibhoo-Shana and Manih represent the unmanifest, the subtle forms of manifestations, their resemblance like Aumkaara, or the mound of hair and glittering brightness of the so formed nebulous state of matter, respectively.

The words Janhoh or Janhuh indicate 65 and 57 digits and the word Maharsheeh indicates 61 digits, whereas all these digits indicate the distance of Aumkaara, and with the creation of Amukaara the Gangaji is also created, therefore it is called the daughter of the Aumkaara, the Janhu Risheeh. Similarly the name Bhaageerathee has a great Significance.

Moreover, there are three stages of manifestations (a) Aadhyaatmic, (b) Adhi-Daivic and (c) Adhi Bhautic.

(a) Therefore, in the Aadhyaatmic stage, "Swayambhoo" is the Gangadharah (holder of the Gangaji) in His mound of hair. This is more appropriate, because the thing from which Gangaji flows must be stationary, so, Swayambhoo, represents the unmanifest, which is motionless and the flow of the manifestations is given the simile of the Gangaji. That is the formation of the shape and size of Aumkaara, through the subtle forms of manifestations, is given the simile of the mound of hair, and the Viraata state is given the simile of the flow of the Gangaji.

(b) In the Adhi Daivic stage, the Mahesha Loka represents Swayambhoo, and the milky way represents the Gangaji as it is also called the "Aakaasha Gangaa".

(c) In the Adhi Bhautic stage, the Holy Mount Kailaas and the Himaalayaas represent Swayambhoo, and the stream of water flowing out of the glaciers of Gangotree at the Gaumukha is the Gangaji called.

Eventually, even today the highest mountains and their snow-clad peaks are considered to be the embodiment, or a personification of Mahesha. As the Sveda Dweepa, the Alkapuri, the glaciers of the rivers Alakanandaa and Bhageerathee and a part of the mountain Gandamaadan, north of Badrinath comprising nearly 50 square miles, is still considered to be the abode of Lord Mahesha. Hence the simile of the "Shambhoo Jata-Vibhooshanamanih" still holds good and retains its original meaning, without the slightest change.

That is to say, in the nebulous form of the creative matter this water was also one of its constituents in some form or other, and in the cooled condition that very water is changed into snow and ice. In the nebulous form it was seen in the form of gassy flames tossing high and low, over the surface of the body of this earth, when it was as a star, 13,50,00,00,00,000 years before. Whereas, now the same water is seen as snow and ice, covering its high mountains. And as the nebulous form of the Viraata Chaitanya state is the source of the creation, so the snow, white and bright as the nebulous form, now serves as the source of the Gangaji and other rivers.

Similarly, the words Janhooh, Maharshee and Bhageerathee are the indicator of the subtle forms of

manifestations between 51 and 64 digits, which also prove the descending down, stage by stage of the Gangaji from the Highest Heaven.

ब्रह्माण्डं खण्डयंती हरशिरसि जटा वह्नि मुह्यामयंती ।
 स्वर्लोकादापतंती कनक गिरिगुहा गंड शैला त्सखलंती ॥
 क्षोणीपृष्ठे लुठंती दुरित चय चमू निर्मरंभन्सयंती ।
 पाथोधिं पूरयंती सुरनगर सरि त्पावनी नः पुनातु ॥

3. *Brahmaandam Khandayantee Harashirashi*
Jataa Valli mullaasayantee,
Svarlokaadaapatantee Kanakagiriguhaa Ganda
Shailaaskhalantee,
Kshonee Prishthe Luthantee Durita Chaya
Chamoor Nirbharam Bhartsayantee,
Paathodhim Poorayantee Suranagara Sarit
Pawanee Nah Punaatu.

This stanza very beautifully clears it all the more that Gangaji descended down, stage by stage, from the unmanifest to the subtlest, subtler and subtle states of matter, in the Highest Heaven; known as Brahma-
 anda, having broken through its various layers and spheres. These layers and spheres of the material aspect from the subtlest form of manifestation to the grossest one have different names such as Swayambhoo,

Shambhoo, Vibhooshna, Manih, Maheshvara, Mahesha, Rudra, Vishnu, Brahmaa, Indra, Prajaapati, Dhruva, Rishi, Aaditya and so on.

Through the gradients of these various forms of manifestations the Gangaji's water descended down from the Viraata Loka, through the different heavens of the universe, first in the nebulous form and later on as water, the vapour, the clouds, the rains, the snows and the hailstones. And in due course of time the water of rains swelled up into rivers, which went on carving their courses from their sources right upto the sea; and consequently, the valleys the mountains and the plains came into being.

In this way the Gangaji flows in the plains and washing the sins of the people, who take a sip from it and a dip into it, reaches the sea every second filling it with burdens of water.

So formed the Gangaji, the Devine river of the Devine origin and purity may purify us and our minds and soul too.

The most important point to be noted here is this that these two stanzas are not explained literally, and in the light of Aadhyaatmic, Adhi Daivic and Adhi Bhautic creation. The former two stages are totally neglected, and the words, "Aadau" and "Aadi—Pitaamaha", which mean "In the beginning of the creation, the first great grand father, the Lord Creator, Himself," are not explained at all. All the commentators have translated it only to mean Brahmaa Loka and nothing else. Simi-

larly, the word Brahmaanda is taken to mean this earth, which is in correct. For further details see Chapter VI, part IV of this Volume.

LAKSHMEE AND THE CREATION

पृथ्वी रेणु रणुः पयांसि कणिकाः फल्गुःस्फुल्लिंगोलघुः ।
 तेजो निःश्वसनं मरुत्तनुतरं रंधं सुमुखं नभः ॥
 क्षुद्रा रुद्र पितामह प्रभृतयः कीटा समस्ता सुरा ।
 दृष्टा यत्र सतारको विजयते श्रीपाद धूली कणः ॥

4. *Prithvee Renu Ranuh Payaamsi Kanikaah
 Phalguh Sphullinggo Laghuh.*

*Tejo Nis-Shvasanam Marut Tanu Taram
 Randhram Susooksham Nabhah.*

*Kshudraa Rudra Pitaa Maha Prabhrityah
 Keetaah Samastaah Suraa.*

*Drishtaa yatra Sa Taarako Vijayate
 Shree Paada Dhoollee Kanah*

May Goddess Lakshmee, the Devine Power, Bless us.

Triumph be bestowed unto that Blessed and Greatest than the biggest star, the star-like particle of the dust of the feet, (one-fourth part) of Shreeh (Prakriti), in comparision to which the biggest of the stars of the whole universe, like Mahesha Loka, Rudra Lokas, Vishnu Lokas, Brahmaa Lokas and others taken together look as an insignificant a thing, and the other minor

stars (Gods) seem as microscopical germs, the whole sky appears as a very small hole, the mighty wind as an ordinary breath, the fire as a mere spark, the ocean as a particle of water, and the Earth as an atom.

This is a true picture of the magnanimity of the one-fourth part of the whole space, known as "Shree Paada". It can be imagined from the insignificant position of the whole universe compared to it, as to how great it would be. The universe, which has a diameter of about 49 digits of miles has no value and place to be represented on a peice of paper, wherein we draw the three circles to represent the Space occupied by the Supreme Self, the Unmanifest and the Manifest.

Here, the words "Shreeh Paada" do not mean the actual foot of Shreeh, Lakshmee, Prakriti or Maya, but it means the *one-fourth part of the whole Space, having a radius of 67 digits of miles*. It is also called "the Mahat Brahma", the equilibrium or the unmanifest state of matter. This is the "Paada", foot, or rather one-fourth part of (Parameshvara) the Supreme Self, which is said to be always adorned by Lakshmee. Meaning to say, in the one-fourth part, there, ever exists the material aspect, Prakriti or Lakshmee and the supreme self exists in the whole space.

This idea is beautifully cleared by the photo of "Vamana-Avatar" the representation of the Supreme Self as a Dwarf. Vide Part IV Chapter VII.

This "Shreeh Paada" supports and corroborates the sentence "Paadosya Visvaa Bhutaani", of "Purusha Sukta". Vide Chapter VII of this part.

That is to say, this one-fourth part, in which Shreeh resides permanently is the same one-fourth part, in which both the unmanifest and the manifest exist, permanently. And this 'Shreeh' is nothing but "Prakriti"; *herefore, Geeta Ch. XIII stanza 19, "Prakritim Cha 'urusham Chaiva Viddhyanaadi Ubhau Api."* Both the spiritual, (in the whole space) and the material, (in the one-fourth part) aspects are ever in existence side by side, from time beginning-less and shall remain there, as such, till the time endless.

GAAYATREE AND THE CREATION.

मूलाधागत्हुतवह कला मिश्रितं भूर्भुवः स्वः ।
 ब्रह्मस्थानात्परमगहनात्तत्सवितुर्वरेण्यम् ॥
 भर्गो देवः शशि कल मयी धीमहि दिव्यरूपम् ।
 धियोयोनः परममृतं प्रचोदयात् नः परम् तत् ॥

5. *Moolaadhaaraat Hutvahakalaa*
Mishritam Bhoorbhuvah Svah.
Brahmastaanaat Paramagahanaat
Tatsaviturvarenyam.

*Bhargo Devah Shashikala Mayee
Dheemahi Divya Roopam.*

*Dhiyoyonah Paramamritam
Prachodayaat Nah Param Tat.*

May Gaayatree the Mother of Creation Bless us.

From the (Mooladhara) root, high up in the Highest Heaven, where exist the three constituents, (Tamas, Rajas and Sattva) of matter; or Bhoo, Bhuvah and Swah; or solid, liquid and gas; or earth water and fire, in the equilibrium state; and (Brahmasthan) from the unmanifest state begins the subtlest form of manifestation for the first time, when manifests the first ray of light,* the sacrificial flame, through the process of combustion of the combustible matter. It goes on adding more and more mass, as it proceeds on and on, from the subtlest form to the subtler and subtle one. This flow of matter, automatically gives rise to the formation of the shape, size length, breadth and thickness of "Aumkaara"

*FOOT NOTE—This is the first Rik, Richaa, the ray of light, which in Rigveda is called the whip, the Swastikaa, 'Akaarasya Poorva Roopam', the first form of the letter 'A', and it is the origin of every thing.

For 'Swastikaa' See at the end of Ch. IV.

That "Aumkaara", which is bright and shining like the Sun and pleasant like the Moon, is worth accepting, and upon that glorious form of Aumkaara we meditate and contemplate. That Almighty Lord, Aumkaara, which is the source of all manifestations and the end of all of them; and in whom alone exist everything, existent and non-existent, manifest and unmanifest, unliberated and liberated ones; in whom exist both 'Vidya and Avidya, Para and Apra', Spirit and matter. That Blissful Higher-Self may cause, direct and guide our intellect, in the right manner, towards the righteous path.

The seven Lokas are the Sapta Vyaahritayah of the Gayatree:—Bhooh, Bhuvah Swah, Mahah, Janah, Tapah and Satyam, which correspond to the Earth, the Moon (or the Antariksha, Ether), the Sun, the Rishi Loka, the Dhruva Loka, the Prajaapati Loka and the Satya Loka.

Out of the 14 Lokas, the four Chaitanya states are represented by "Aumkaara" and this "Aumkaara" is represented by 'Satya Loka'. Because "Aum" is "Sat"—ever existing. And because the other Lokas:—Mahesha, Rudra, Vishnu, Brahma and Indra, fall out of the way of the Heavens, the direct North, so they are left out.

The 14 Lokas are Bhoor Loka, Aaditya Loka, Rishi Loka, Dhruva Loka, Prajaapati Loka, Indra Loka, Mahesha Loka, Vishnu Loka, Rudra Loka, Mahesha Loka, Viraata Loka, Hiranyagarbha Chaitanya Loka, Ishvara Chaitanya Loka and Saakshi Loka.

"Misritam Bhoor, Bhuvah, Swah" means the mixture of the matter of the three (Gunas) constituents.

In this way the matter is found in sets of three forms. Hence it gives rise to the three circles and many others too, so we shall start with the one circle, two circles and the three circles theories of creation and manifestation so that it may be easier and simpler to be understood by every one.

In this chapter which is only a benedictory one hints have been given about the Root place of the matter which is high up in the Highest Heaven, where it remains in the unmanifest state, and we have also got some hints about the subsequent stages, layers and spheres, in which the matter undergoes; and the idea of the one fourth part of the whole space, in which matter exists, in the unmanifest state, known as the "Moola Prakriti," and the space covered by the manifestations and creations of the stars of the various universes, known as the $\frac{1}{16}$ th part of the whole space, and so on, which gave rise to three spheres: one, the outermost of the unmanifest, the other of the subtle forms of manifestations, and the third one of the gross forms of manifestations; so we shall use these hints as the foundation stones of the mighty structure, we want to build and define them one by one through the spheres and circles of various numbers. The readers are requested to mark patiently the developments of manifestation and creation.

PART 1. CREATION CHAPTER II.

The "Trivrit karana formula", or the "three circles theory".

1. The whole space is limited within the three concentric circles, the innermost, central and the outermost.

2. The ratio proportion of the area of the space enclosed within these three concentric circles is $\frac{1}{8}$, $\frac{3}{8}$, and and their radii have the ratio of 1, 2 and 4, in length.

3. Within the innermost circle is a Great Void that is used for the movements of the stars of the universes.

4. The space enclosed within the central circle is the space assigned for the matter when it remains in the equilibrium state, "Saamyaavasthaa Prakriti."

5. The outermost circle covers the whole space and is filled up by the Supreme Self, "Purusha".

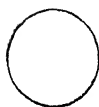
6. These three circles are explained in various ways in the Geeta, the Upanishads and the Purushasookta of Rigveda. They contain the seed and the secret of knowledge; and all that is sung in the Vedas, the Puranas and the Upanishads.

7. These three circles represent the Trinity of Jeeva Eeshvara and Parmeshvara, or of Brahma, Mahad Brahma, and Para Brahma, or of Antaraamaa, Aatmaa and Paramaatmaa, or of Brahmaa, Vishnu and Mahesha, or of Adhyaatmic, Adhidaivic and Adhi Bhautic Creation, or of Jeeva, Maayaa and Eeshvara, and so on.

ONE CIRCLE THEORY.

There is One, without an equal

“Eeshaavaashya Midam Sarvam. Eeshopanishad.”



Take for granted that the whole space is this much, and it is all pervaded by the Supreme Self. This is called, “one circle theory”.

Question :—Is the space pervaded by the Supreme Self, in a triangular, square or a circular form?

Answer :—Yes, the Supreme Self is pervading the whole space, in a circular form, completely filling it without a gap.

Proof ;—“Akhandā Mandalaakaaram Vyaptamyenacharaacharam”. Tat Padam Darshitam yena Tasmai shree Guruvenamah. (Scripture).

That Supreme Self, which pervades and fills up the whole space including “Charaacharam” both the manifest and the unmanifest is “Akhand”, filling it without a gap and is “Mandalaakaara”, pervading in a circular manner.

Two Circles Theory.

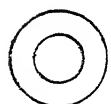
There are two, “Prakriti and Purusha”, or the material and the Spiritual Aspects.

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

*Poornamadah Poornamidam Poornaat
Poorna Mudachyate.*

*Poornasya Poorna Maadaaya
Poornameva-avashisyate.*



That (All pervading) is full, and this (which lies within it) is full; or that greater circle of the Supreme Self is full and the smaller circle of Prakriti, which lies within is full. If we take away this inner circle, the outer one, or the remainder will still remain as a full circle. That is, the changes in the material aspect make no change in the Spiritual Aspect.

This is called the “Two Circles Theory”, of the material and the Spiritual Aspects, or of Prakriti and Purusha aspects, respectively. This is further supported by the stanza 19 of the Geeta, Chapter XIII. “Prakritimcha urusham Chaiva Viddhyanaadi Ubhau Api”. That is both the spiritual and the material aspects are beginningless and endless. Though the Prakriti is there, yet, so long as it is in an equilibrium state there is no motion, and unless there is motion, there is no action and, without action there is no manifestation, and when there is no manifestation, there is no **Creation**. The Supreme Self which fills up the whole space is as Pure Bliss, in the $\frac{3}{4}$ th part of the space and in one fourth part there exists the material aspect in the equilibrium state. Vide Chapter VII of this part.

The Three Circles Theory.



There are three : Purusha, Prakriti and Jeeva, or Eeshvara, Maayaa, and Jeeva, or the Supreme Self, the unmanifest and the manifest.

The Geeta Ch. XV Sts. 16 & 17.

*Dwaau Imau Purushau Loke Ksharashchaaakshora Eva Cha,
Ksharah Sarvaani Bhootaani
Kootastho Akshara Uchyate. 16.*

*Uttamah Purushastvanyah Paramaatmeti Udaa Hritah
Yo Lokatrayamaavishya Bibharryaryaya Eeshvarah. 17*

There are two kinds of beings, the perishable and the imperishable. The Perishable is the manifest and the Imperishable is the unmanifest.

But apart from these two kinds of beings, there is the third Purusha, the Highest Self, called the Supreme Spirit, Who as being the Imperishable one, pervades and sustains all the three worlds.

Here the three worlds are taken to mean the three kinds of creations :— Adhyaatmic, Adhi-Daivic and Adhi Bhautic, or the Spiritual, the divine, and the material.

Upanishad P. 125. 11-5-1. "Dve Akshare Brahma Pare Twanante Vidyaavidye Nihite yatra Goodhe. Ksharam Tvavidyaa Hyamritam Tu Vidya Vidyaavidye Eeshate yastu So-Anyah."

In the Infinite Para-Brahman are hidden the two "Vidyaa and Avidyaa. The destructible is the Lower Nature, "Avidyaa, and the Indestructible is the Higher Nature, Vidyaa, but the Lord who governs them both, is quite apart from them.



This is called the three circles theory

And the same is corroborated by the stanzas 4 and 5 of Ch. VII of the Geeta.

*Iloomiraapo Analo Vaayuh Kham Mano Buddhirevacha
Ahamkaara Yateeyam Me*

Bhinna Prakriti Rashtadhaa. 4.

Apureyamitastvanyam Prakritim Viddhi Me Paraam

Atmeva Bhootaam Mahaa Baaho

Yayedam Dhaaryate Jagat. 5.

That is, His Lower Nature, the material aspect, is the lower fold, and the Higher Nature is the Spiritual Aspect, the upper part of which acts as soul of the beings and sustains the three worlds, and the other part is known as the Supreme Self, the pure Bliss "Amritam Divi".

Upanishads. P. 451:—"Trividhah Purusho Ajaayata: Antaratmaa, Antaraatmaa Paramaatmaa Cheti".

That is the Supreme Self Himself became known with the three names: Antaratmaa, Aatmaa and Paramaatmaa, or the High Soul, the Higher Soul and the Highest Soul. That is the portion of the Supreme Self that falls within the sphere of the gross forms of manifestations, in the 1/16th part of the whole space is called Antaratmaa, the portion that falls within the sphere

of the subtle forms of manifestations, or the form of Aumkaara in the 3/16th part of the whole space is called "Aatmaa", and the portion which falls within the unmanifest that ever remains there in the unmanifest state is called "Paramaatmaa", the Highest Self. This is called the three circles theory, pure and simple.

3rd Circle—The Supreme Self, Paramaatmaa, known as Addhyaatma is pervading all around in the whole belt of the "Paramavyakta" or the unmanifest state, in the 3rd circle.

2nd Circle—The Supreme Self, known as Aatmaa, Eeshvara and "Aum" is pervading in the 2nd circle; or belt, where the formation of 10 Aumkaaras is simultaneously going on, all around the belt of the Brahaanda.

1st Circle.—The Supreme Self, known as Anta-raatmaa and Pratyagaatmaa, or the individual soul is pervading in the 1st circle, where the formation of the stars of the 100 universes is simultaneously going on from the 10 Aumkaaras, of the Brahmaanda.

The two circles: 2nd and 3rd are layering one over the other, like the two motor tyres of the two different sizes, big and bigger, respectively, having a void in the centre for the use of the gross forms of manifestations.

The following table shows the three circles and the different names of both the Spiritual and the material aspects in them.

Table "A"
IN THE SPIRITUAL ASPECT.

I.	1. The inner circle	2. The central or the outer circle.	3. The outermost circle.
	<p>Antaraatmaa</p> <p>1. Adhi Daiva, Soul of the stars planets, worlds, Gods or Devas.</p> <p>2. Adhi Bhoota the individual soul of beings "Jeeva".</p>	<p>Aatmaa.</p> <p>1. Addhyaatma, the Higher Self, Soul of the Brahmaanda taken as a whole.</p> <p>2. Aatmaa Soul of 10 Aumkaaras taken individually.</p>	<p>Paramaatmaa</p> <p>The Highest self the Supreme self, the pure Bliss and so on.</p>

Notes to the above Table.

The 3rd circle pervades in 67 to 64 digits.

The 2nd circle pervades in 64 to 51 digits.

The 1st circle pervades in 51 to 1 digits.

"B" IN THE MATERIAL ASPECT.

II.	1. BRAHMAANDA	2. Transcendent
	<div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p align="center">(a) Prakriti or Pradhana</p> <p>Saamya-Avasthaa, Laya-Avasthaa, Mahat Brahma, Avyakta, Akshara, or the unmanifest or—equilibrium state of matter.</p> </div> <div style="width: 45%;"> <p align="center">(b) Vikriti</p> <p>Vaikaarika-Avasthaa Vyakta, Kshara or manifest.</p> <p>(i). Subtle forms of manifestations Aumkaara, Brahma, or Ahamkaara.</p> <p>(ii). Gross forms of manifestations as stars and cooled bodies.</p> </div> </div>	<p align="center">Paramavyakta, the ever unmanifest state of matter.</p>

Totes to the above Table.

- II. 2. The Transcendent pervades in 67 to 64 digits.
1. The Brahmaanda exists between 64 and 54 digits.
- 1-a. Prakriti (in equilibrium state) exists from 67 to 51 digits.
- 1-b. Vikriti (the manifestation) exists in between 64 and 51 digits.
- 1-b, i. The subtle forms of manifestations exist in between 61 and 51 digits.
- 1-b, ii. The gross forms of manifestations exist in between 51 and 1 digits,

FORMATION OF AUMKAARA AND THE CREATION

The formation of Aumkaara is through the material aspect, therefore first it is to be known as to what the matter is and how it manifests? So we shall begin with the primeval nature of the matter known as Prakriti.

Prakriti:—The word Prakriti literally means Nature, or the automatic outcome of the action of mixture of any kind, or the last natural state of matter to which it returns in the end, and from which it manifests, in the beginning of a cycle (Kalpa). It also means (Swabhava) nature.

In the sense of Creation:—It has been given many names in conjunction with the Spiritual Aspect, such as, Matter, Maayaa, Delusion, Power, Energy, Shakti, Parvatee, Lakshmee. Saavitree, Gaayatree, Sarasvatee and so on.

Some call it Maayaa, some Parvati, and others call it Lakshmee. In the Vedas and Upanishads it is known as Gaayatree, Saavitree and Sarasvatee. But actually, it is the nature, power, or energy caused by the presence of God, which creates and regulates the material world, the power of growth, the established law and order of things of the universe, the qualities of anything which make it what it is, constitution, conformity to Nature, Truth or Reality,

inborn mind, character, instinct or disposition of the matter of Sattva, Rajas or Tamas quality or Guna.

Prakriti, the unmanifest first pervades in 51 to 67 digits in the equilibrium state ; and during the course of manifestation, from 65 to 67 digits. It remains in the Paramavyakta state, or in that unmanifest state, which ever remains there as unmanifest, from 51 to 64 in the subtle and the subtlest forms of manifestation and from 1 to 51 in the gross forms of manifestation.

2 The three constituents (Gunas)

The matter, commonly known as Prakriti, Pradhaana or Paramavyakta, when it is in the equilibrium state has three constituents, dispositions, nature, quality, or Gunas. That is, the matter has three kinds of nature: colour, quality and spheres.

As regards to the nature it is either **negative** or **positive**, and either **electric** or **magnetic**.

As regards to the colour it has three colours, white, red and black. Up. P. 134, 141 & 363.

As regards to the quality, it is of Sattva, Rajas and Tamas qualities, or good, medium and bad, or lightest lighter and light, or Divine, mixed and Demonic, or Daivee, Manusee and Aasuree nature or qualities, respectively.

As regards to the spheres they lie in layers one over the other, as Tamas, Rajas and Sattva, light, lighter and lightest, or high, higher, and highest, respectively.

These are the qualities of matter and not the matter itself. At any places and in many cases, even in Upanishads the qualities (Sattva, Rajas and Tamas) of matter are taken for matter itself. Therefore to clear this confusion the following names and definitions are given.

(a) **As Gunaas** :—The matter has three Gunas, dispositions or constituents.

Geeta Ch. VII St. 14.

Daivea Hyesha Gunamayee Mama Maayaa Duratyayaa.

G. Ch. XIV St. 5.

Sattvam Rajas Tama Iti Gunaah Prakriti Sambhavaah.

Prakriti, commonly known as the Divine Illusion (Maayaa), has three (Gunas) dispositions, Sattva, Rajas and Tamas; and

G. Ch. VII St. 13.

Tribhū Guna Mayairbhaavai Rebhih Sarvamidam Jagat.

All sorts of manifestations are only due to these three dispositions of matter.

(b) **As Dhaatu**. The matter of these three constituents is also called (Dhaatu) metals. "Trayo Vaava Dhaatvah Yaduta, Sattvam, Rajas, Tama Iti". Up. p. 130.

That is there are three kinds of metals, elements or Dhatus, known as Sattva, Rajas and Tamas.

(c) **As Tantoos**—Sometimes, the matter is also called (Tanto) tissues.

"Astoorṇa Naabha Iva Tantu Bhiḥ Pradhaanjaiḥ", Up. p. 126.—That is God has spread out the network of the universes, made up of the stars, which in turn, are made up of the tissues of the three constituents of matter, like the web of a spider.



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(d). **As Annam**:—In “Purusha Sookta”, the matter of the three constituents is known as “Annam”, the food grains. “Yadannenaati Rohati”. That is Aumkaara or Purusha, grows out of the matter of the three constituents, known as “Annam”, the food grains.

(e). **As Aushadhayah**:—In Vedas, sometimes, the matter is called as “Aushadhayah,” medicines. As in Rig Veda, Jataapaatha “Oshadhayah Sam, Sam Oshadhayah”.

And in Rig Veda, Pancha Sandhipaatha, “Oshadhayah sam, sam, sam, sam, Oshadhaya”. These six words indicate the six bents of the flow of matter; and these six bents are the six “Kukshee” the curves or the “Shadvidhaa Gaayatree”, the six forms of the flow of matter. That is the matter during the course of its flow mixes and remixes six times (3x3x3x3x3x3).

3. The Order of the Three Constituents.

In the equilibrium state the matter of these three constituents lie in layers one over the other, or one outer the other, in the order of Tamas, Rajas and Sattva, so that they form a sort of belt, or an egg like formation, having a void in the centre. Due to its egg like shape, this belt of (Prakriti) matter, is called the “Brahma-anda”, the egg like form.

The three constituents of matter, though are commonly spoken of in the order of Sattva, Rajas and Tamas, yet the correct order would be from the inner circle to the outer one, as we are in the innermost part, such as Tamas, Rajas and Sattva.

4. **Brahmaanda**—Up. p. 317:—“Brahmaanda Svaroopam Sukkutaandaakaaram Mahadaadi Samashtyaa-kaaram Andam, Tapaneeyamayam, Tapta Jaamboonada Prabha, Udyata Koti Devaakaraavam, Moola Prakriti-tyaa Paiveshtitam”.

That is, the Brahmaanda is made up of the subtlest forms of the manifestations, it is hot like the sun, and bright as the boiling gold or like the glow of billions of rising suns. It is ever surrounded by the unmanifest, Moola prakriti, that ever remains there in the outermost part beyond Vikriti, from 65 to 67 digits.

Up. p. 126. “Enavritam Nitya Midam Hi Sarvam Teneshitam Karma Vivartateha”.

That is one who is always surrounding and pervading the whole space, by Him alone is set to motion the “Brahma Chakra”, or the belt of Prakriti, the equilibrium state of matter. Because the presence of God is responsible of excitement to motion and action in the equilibrium state of matter.

5. “**Ashtau Vikritayah**” — Ghana Paatha, Rig Veda, New Volume P. 792—The eight fold manifestations (Vikriti) and the Nine Circles.

“**Asam Trivritam Trivritamekaikam Akarot**” Up. p. 59.

That is, when the whole frame of the “Brahma-anda” is set to motion, the three circles of the matter of the three constituents automatically, change into nine

circles, each having three circles. Thus starts the process of manifestation, known as "Vikriti".

These nine circles are the famous Nava Aavarr of Mahaavidyaa Shakti. Out of these nine circles the process of manifestation goes on, only in eight circles, because the last or the 9th circle ever remains there in the unmanifest state.

Rig Veda, New Volume P. 792, The "Ghana Paath" or the "Pancha Sandhi Paatha" represents the process of creation or the mixture of the atoms of the matter of the three constituents (Sattva, Rajas and Tamas).

The same process of mixture of the matter of the three constituents is also copied by the great Grammarian Panineeh.

"Ashtaadhyaayee, 1-4-109" Parah Sannikarsha Sanhita".

"Gunaanaam or Varnaanaamatishayitah Sannidh Samhitaa Sanjnaa Syaat".

That is when the matter of different constituent or the letters come into contact with each other, they are said to mix or unite.

Therefore, the three circles of Tamas, Rajas and Sattva change into 9, through motion and action, which change the matter from equilibrium state (Samya Vasthaa) to manifestation, (Vaikaarika-Avasthaa). Due to the nature and colour of the adjacent circles of Sattva Rajas and Tamas having black, red and white colours, res

pectively, and by their mixture in more or less proportion, there come into being 9 kinds of layers and spheres.

It shows the real and the rhythmical process of creation or manifestation. The Art of singing and Dance with various poses and postures is also a true copy of the process of creation.

6. The Process of mixture :--"Tattvasya Tattvena Sametya Yogam", Up. P. 126

Thus when the belt of (Prakriti) the equilibrium state of matter is set to motion, then the matter of the two adjacent constituents begins to mix.

First it mixes in the order of 1 *plus 1, 2 plus 2, and 3 plus 3.

"Ekena Dwaabhyaam Tribhir Ashtabhirvaa", Up. P. 126.

Secondly, it mixes in the order of 1 plus 2, 2 plus 3.

Thirdly, in the order of 1 plus 2 plus 3. That is all the three constituents get mixed.

Now as the three constituents have joined so 3 is taken for their mixture, 2 for the mixture of either of S plus R, or R plus T, and 1 for any one of them.

*NOTE:—Here 1 stands for Tamas, 2 for Rajas and 3 for Sattva. Or "T" stands for Tamas, "R" for Rajas and "S" for Sattva.

So the fourth order of their mixture is $3+2=5$ or $TRS + SR = TRSRS$ and again $5+3=8$.

Thus from the unmanifest state of matter of the three constituents the act of manifestation begins slowly but steadily, and in the long run, by the mingling and remingling of the matter of the three constituents, the various forms of manifestations come into being.

7. The 7 Colours—The colours of the three constituents, Sattva, Rajas and Tamas are white, Red and Black, respectively. Up. P 134 & 363.

Out of the 9 circles, of manifestation, there come into being the 7 colours by the mixture of the colours of the adjacent circles.

Why only 7 colours? Because the 1st circle has the same colour as has the 2nd and also the 9th circle has the same colour as has the 8th, so there remain only 7 circles, out of which are produced the 7 colours.

8. The creation of Numbers and figures:—The nine circles including the circle of the void in the centre make up the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9 and 0, and their figure forms of the Deva Naagari Script are formed from the letter form of the syllable "Aum".

9. The formation of four Chaitanya States, the component parts of Akasha.—As the last or the 9th circle remains unmanifest for ever, so the manifestation goes on only in eight circles, when out of the eight circles, the four states, the charges state, the atomic state, the molecule state and the particle or the

nebulous state come into being, each state comprising of the two circles. The corresponding names of these four states are, Saakshi, Eeshvara, Hiranyagarbha and Viraata chaitanya states, respectively, Paingalopanishad P. 363.

8. **The Charges State of matter.**—The unmanifest is called the state of charges, “Shuddha Buddha Swaroopamanantaananda, Saudaamineeparama Vilaasam”. “Tadakhanda Divya Tejomandalaakaaram, Paramaananda Saudaaminee Nichayojvalam”. Tripaada Vibhooti Naaraayanopanishad, 54, P. 321.

That is in the unmanifest state of matter there is nothing but blissfull state or a state of electric charges only.

9. **Formation of Aumkaara.** Through the formation of the four subtle forms of manifestations called the charges (of electrons and protons), Atom, Molecule and particle states, the letter form of the syllable “**Aum**” comes into being. And from the last point of the Viraatachaitanya state are being created the stars of the universes.

10. **Creation from Aumkaara.**—“Aumkaara Prabhavaa Devaa, Aumkaara Prabhavaa Svaraah. Aumkaara Prabhavam Sarvam Trailokyam Sacharaacharam.” Dhyana Vindoopanishad, 41. St. 16. P. 245.

That is, the Gods (stars), the vowels and all movables and immovables are created from Aumkaara. From the physical body form of Aumkaara are created the stars and from the letter form are made out

the letter forms of the vowels of the Deva Nagari Script.

Thus through the manifestation of matter there come into being one to all things :—

(a) The formation of the letter form of the syllable “Aum”, which is said to be spreading over 10, 12 and 16 digits from 51 to 61, 52 to 64 and 51 to 67 according to different Upanishads.

(b) The creation of 7 and many other kinds of colours.

(c) The creation of 10 numbers and the 10 figures through the formation of the letter form of the syllable “Aum”.

(d) The formation of letters of the Devanaagari script, from the letter form of the syllable “Aum”.

(e) The Nine Goddesses (Nava Durga), Nava Aavarna and the nine circles,

(f) The 10 Mahaavidyaas, Shaktees or energies of 10 kinds.

(g) The 10 Aumkaaras are being formed simultaneously in the whole Brahmaanda, or all round the belt of Prakriti.

(h) The creation of the form of Lord Gajaanana, birds, trees, flowers, man etc.;

(i) The creation of the four councillors of the Soul aspect, Manas Buddhee, Chitta and Ahamkaara.

(j) The formation of Gaayatree. Saavitree and Sarasvatee.

(k) The formation of Swastikaa.

(l) The formation of the four Vedas.

(m) The creation of the three worlds :- Adhyaatmic, Adhi Daivic and Adhi-Bhautic.

(n) The creation of the 14 lokas and so on.

11. **Veda Trayee.** With the process of creation, manifestation and formation of the subtle forms as atoms and molecules etc., is the creation of the first three vedas, Rik, Yajus and Saama.

(a) **RIK** :— The formation of the first ray of light through the Sacrifice or the combustion of the atoms of the two Gunas, Sattva and Rajas and their combustible matter. It represents the Eeshvara Chaitanya state, which exists between 59 and 61 digits, both numbers are inclusive.




(b) **YAJUS** :— Is the sacrifice or combustion of the atoms of the combustible matter of the three Gunas. It represents Hiranya-garbha Chaitanya state which exists between 56 and 58 digits, both numbers are inclusive.


(c) **SAAMA** :— Is the fine and the sweet sound produced by the motion and flow of the mixed matter of the three Gunas. It represents Viraata Chaitanya state, Vide Up. P. 363 and chapter V of this part. These are


the subtle forms of manifestations. They are even microscopically invisible.


(d) **ATHARVA** :— The fourth Veda represents the universe, the gross forms of manifestations as the heavenly bodies or stars. G. Ch: XV, St. I.


SWASTIKAA


The Present form of Swastika  or  is not a correct one.  It is rather a corrupted form adopted by the people. Originally, its form was this as seen, through the divine vision by the seers of the past present and future.

It is the first Ray of Light originated at the first mixture of the matter of the two constituents, Sattva and Rajas. Its first motion was like a whip. In Rig Veda X, 125—1—5, and X, 129—5, much  is sung about it.


From this Ray of Light is copied the short form of R'(^s—) 'र', or "Rakaarasya Poorva Roopam", which adorns the head of a letter; as in the  case of the word "Dharma".

Later on it took the form of "Akaarasya Poorva Roopam",  when it extended to both sides of the sphere of the Brahmaanda.

In the long run when the manifestation started in the whole Brahmaanda, there came into being such forms, throughout the sphere of the 

Brahmaanda. And out of these many forms, only two are taken and put cross  wise to make "Swastikaa "

This is called the first stage of manifestation or the formation of "Tanmaatras," the preliminary and the Primeval causal forms of the elements of the matter and the letters. And this very "Swastikaa", in the long run gave rise to the formation of the letter form of the Syllable "Aum", or "Aumkaara".

This is why, very great importance is attached to the letter forms: 

Similarly, as the first subtlest form of manifestation is the "atom" and this atom is known in the Upanishads as "Manih" (like a glowing diamond) and this diamond or "Manih" can be represented by a dot (·). The same is the case with the short sound of the letter 'm' "म", which is also represented by a dot (·) and put over the head of a letter, as (कं) 'Kam' for कम् 'Kam.'

Therefore, the two forms "—" and (·) are the first and the foremost forms of the manifestation. Hence the word "Raama" राम formed by the said two forms and the vowels "आइ" respectively gained the importance and Sanctity both; so it is used as the best "Mantram," the sacred word to be recited and meditated upon, next to Aumkaara or "Aum".

PART 1. CREATION CHAPTER

THE VAIDIC THEORY OF CREATION

The Process of Creation is systematic and orderly.

The vaidic literature is full of narrations about Creation. It has an unfathomable treasure, and this treasure speaks of the inexhaustible Treasure of Nature, which is known as Ritam, Amritam and Satyam.

Ritam is the name given to the last unmanifest state which pervades in 65 to 67 digits of miles in depth. Amritam is the name given to Mahad Brahma or to the unmanifest state of matter from which the manifestation starts. It pervades in 62 to 64 digits and Satyam is the name given to the subtle forms of manifestations which spread out in 51 to 61 digits.

Through these subtle forms of manifestations formed the shape, size, length, breadth and thickness of Aumkaara. It is also called the "Maha Jalaugha", the Great Ocean of the subtle forms of manifestations which spread out from 51 to 64 digits, or which is situated between 51 and 64 digits of miles in depth. "Paramavyakta", the unmanifest that ever remains there, such is called Ritam.

This is the Treasure (Nidhi) mentioned in the Atharva Veda 10/23, Mandal 4/23/27.

*“ Yasya Traya-Strimshat Devaa Nidhim
Rakshanti Sarvadaa.*

*Nidhim Tam Adya Ko Veda Yam Devaa
Abhi Rakshatha.*

*Yasya Traya Trimshat Devaa Ange
Gaattraa Vibhejire.*

*Taanvai Trayas-Trimashad Devaaneke
Brahma Vido Viduh ”.*

That is, the Treasure, which is being protected by the Gods from all directions and stratagic points, that Treasure and the 33 Gods can only be known by one, who knows the process of manifestation, formation of Aumkaara and the last unmanifest state of matter.

Rig Veda, 10-90-1/3

1. *Ritam-Cha Satyam-Chaabheeddhaat
Tapsodhya-jaayata.*

*Tato Ratryajaayata Tatah Samudro
Arnavah.*

2. *Samudraa Darna Vaadadhim Samvatsaro
Ajaayata.*

*Ahoraattraani Vidadha, vishvasya Mishato
Vashee.*

3. *Sooryaa Chandra-masau Dhaataa-yatha
Poorva Makalpuyat.*

*Divamcha Prithiveem Cha-antariksha;
Mathosvah.*

"Ritam" is the "Param Avyakta" the unmanifest that ever remains there in the unmanifest state, from 65 to 67 digits.

"Satyam"—is the subtlest form of manifestation which is ever going on, and through which is formed the letter form of the syllable Aum. "Tapasa" is the act of rehabilitation and recharging of the decomposed matter when it returns to the sea of the unmanifest. And because it takes a very long time to attain the same state or quality of possessing heat and light again, so this act is compared to "Tapasa", very arduous and severe penance.

Now there is a great jump from the subtle forms of manifestations to the earth, and from the time of formation of atoms to the time of radiation of the light and heat of the earth, hence the dark body of the earth is compared with the night, *Tato Ratryajaayata.*

As soon as the light and heat of the earth were finally radiated from its surface, there came into being the formation of the crust, just in the same way as a red hot charcoal, begins to change into ashes, gradually, though the fire still remains there in the charcoal, underneath the ashes. The same is the case with the cooling of the earth, or of all the heavenly bodies.

After the formation of the crust, there came into being the formation of water from the condensation and mixture of the two gasses, hydrogen and oxygen in the ratio of "2h : O". By and by this water got accumulated into the low lying regions, when in due course of time it swelled up into a sea and ocean. Hence, "**Tatah Samudra Darnavadhim**".

And because the earth can receive, at a time, the light and heat of the Sun, only in the half portion of it, so there came into being the days and the nights, "**Ahoraatraani Vidadha**".

The rotationary motion causes the days and nights, and the revolutionary motion causes the year, "**Samvat-saro Ajaayata**" then came into being the year.

Thus came into being the sun, the earth, the moon, the heavens and the heavenly bodies, the space in between them all, "**Antariksha**" and the great space, sky or ether, just in accordance to the premeditated plan of the Lord Sustainer, **Dhaata**.

Dhaata—Every Primary is the sustainer of its system though, yet, here it is used for Brahma Koka, or Star. Premeditated, because everything and specially, the cycle of creation and dissolution takes place in time, and will happen always in time, and at the same appointed time, regularly and automatically, without a stop.

The Process of Creation As Mentioned in Paingalopanighad

1. *Sadeva Saumyadamagra Muaseet. Tat Nitya-
muktam, Avikriyam Satyajnaanaa-
nandam Pari Poornam, Sanatanam
Ekameva-Adviteeyam Brahma.**

First there is one, without a second, the ever existing, always free from all sorts of manifestations, it is continuously one. This is the Paramavyakta state of matter or the unmanifest that ever remains there in the unmanifest, state, from 65 to 67 digits, both inclusive. The portion of the Supreme Self, that falls within this state of matter is called by the names of the Highest Self, the Highest Bliss Paramaatmaa, Parameshvara Adhyaatma and **Param-Brahma**

2. *Tasmin Maru Shookikaa Sthaanu Sphati-
kaadau Jalaraupya Purusha rekhaadi-
vat Lohita, Shukla, Krishna Guna
Mayee Guna Saamyaa, Nirvaachyaa
Moolaprakritiraaseet.*

* FOOT NOTE:— Here the word Brahma is used for Param Brahma the Paramavyakta, the unmanifest or the Charges state.

In some portion of the Supreme Self is ever in existence the material aspect (Moola Prakriti) in the equilibrium state. This matter (Prakriti) has three colours, Red, White and Black. These three colours of the matter in the equilibrium state remain dormant (Unmanifest). It exists there as if in non-existent condition, because it is there only, in the formless and shapeless condition. It is like the dazzling light caused by the bright sun shine, in a desert, or the glow of a diamond, or the brightness of the apparent sheet of water, caused by the sun shine in a desert, which of course is not the real water, but a false appearance of water called mirage. This state of matter (Moola Prakaiti) is the root cause of the Creation. In the equilibrium state (Saamyaa or Laya-Avasthaa) it is said to be existent and non-existent both, (Sat, Asat, and Anirvachaneeya).

3. *Tat Prati Bimbitam Yat, Tat Saakshi Chaitanya*
Maaseet.

Sa Punarvikritim Praapya Satvodrikta—
Avyaktaakhyaa Varana Shaktiraaseet.

A portion of the Supreme Self that automatically comes within this state of matter is given the name of "Saakshi Chaitanya". In the equilibrium state of matter, in due course of time, through the presence of God, there comes a stimulus to excitement and motion; when the process of manifestation starts for the first time.

The matter of the three constituents in the unmanifest state, remain in layers like circular [belts, layering one outer the other, in the order of Tamas, Rajas and Sattva, Black, Red and White, respectively. During the course of manifestations all of these three circles equally receive the stimulous to excitement and motion, hence first they change into 9 circles, because of the change in their nature caused through the influence of the adjacent circles and their qualities and colours.

Therefore, out of these 9 circles, excluding the outermost circle the rest of the eight circles change into four circles, on account of the similarity of the properties of each set of the two adjacent circles. Thus there come into being, five circles in all. 1. of the unmanifest, 2. the Saakshi Chaitanya, 3. the Eeshvara Chaitanya, 4. the Hiranyagarbha Chaitanya and 5. of the Viraata Chaitanya state.

4. *Tat Pratibimbitam Yat Tat Eeshvara Chaitanya Maaseet,*

Sa Swaadheen Maayah Sarvajnah Srishti Sthiti Layaanaam Aadikartaa, jagat Ankur Roopo. Bhavati. Swasmin Vileenam Sakalam Jagat Aavirbhavayati. Praani Karma Vashaadesha Pato Yatvat, Prasaaritam Praani Karma. Kshayaat Punah Tirobhaavayati Tasmin-neva Akhilam-Vishvam Sankochitapatiat Vartate.

During the course of manifestation, the sphere where Sattva predominates, the portion of the Supreme Self is called the Eeshvara Chaitanya.

This Eeshvara Chaitanya, commonly known as Atomic sphere is the independent Lord, Omniscient, the first Lord Creator, the first Lord Sustainer and the first Lord Absorber or destroyer of the Creation, becomes the first **sprout** of the creation.

NOTE :- That is the Atomic state of the stars of the universes came into being. The words "Praani Karma Vasaat". Here the word Praani is not taken to mean as the beings, but that it means the non beings, the worlds and the stars of the universes.

At the end of the cycle of creation and dissolution, all those universes that had been destroyed and absorbed by the sea of the unmanifest, rather, those universes which had returned before to the unmanifest, they begin to reappear, once again, first in the subtle forms of manifestations in the **Atomic State**.

According to the deeds of the beings, this universe is once spread out like a sheet and again at the expiry of the deeds is rolled up like a sheet. In this unmanifest and the subtlest form of manifestation, the Atomic state, exist the universes as if in the rolled up condition, as cloth in bales.

5. *Eeshaadhishthitaavarana Shaktito, Rajodriktaa Maha-daakhyaa, Vikshepa Shaktiraaseet Tatprati Bimbitam Yat Tat Hiranya-Garbha-Chaitanya Maaseet. Sa Mahat Tatvaabhimaanee Spashta Aspashtha Vapurbhavati.*

Within the sphere of the Eeshvara Chaitanya, in the 4th circle, where Rajas predominates, the matter is

called the "Mahat Tattva" or "Mahad Brahma" or "Mahaan" and the portion of the Supreme Self that comes within this sphere is called the "Hiranyagarbha Chaitanya". In this state also the matter is still in the invisible condition, but it may be supposed to be visible sooner or latter. Hence it is called both invisible and visible form of matter.

6. *Hiranya-garbhaadheeshthita Vikshepa Shaktitah, Tamodriktaa Ahankaraabhidhaya Sthoola Shaktiraaset, Tat Pratibimbitam Yat Tat Viraata Chaitanya-maaseet. Sa Tat Abhimaanee Spashta Vapuh Sarva Sthoola Paalako Vishnuh Pradhaana Purusho Bhavati.*

Within the sphere of the Hiranya-garbha Chaitanya and under the influence of this state of matter, in the 5th Circle, where Tamas predominates, there comes into being the Sthoola state of matter, known as nebulous form or particle form, and the portion of the Supreme Self, that falls within the sphere of this circle becomes known as "Viraata Chaitanya".

In this state the matter becomes visible and this Nebulous state of matter becomes the original causal form of all the stars of the universes. This Nebulous form is called the "Viraata Purusha," the Pradhaana Purusha, Vishnu, who is the Lord of Creation, Aum-kaara.

7. *Viraja Adhi Poorusha. Sajaato Atyarichyuta. (Purusha Sookta) Hiranya Garbhah Samavarta-*

taagre, Bhootasya Jaatah Pati Reka Aaseet. Rig Veda X-121-1. Sa Maheshah Tadaajnayaa Sarvam Vishvam, Paalayati. Vishvasthaani Samasta Andani Tena Vina Spanditam Chestitum Vaa Na Shekuh. Pang. up.

From the last portion of Viraata, the nebulous form of matter is created the first born heavenly body, praised, as Hiranyagarbha, in Rigveda, as Adhipoorushah, in 'Purusha Sukta', Mahaa Rudra, Mahaavishnu, Lokaa-dhaara, Vishvadhaara and Mahesha in the Puraanas. This Mahesha Loka, through its gravitation power controls, holds and sustains all the stars of the whole universe. **This is why all the stars of the universe cannot go out of its fold, and move at randum. or do anything, without the power of Mahesha Loka.**

8. *Sarvajnesho Maayaaulesha Samanvito Vyashti Deham. Pravishya Tayaa Mohito Jeevatvam Agamat. Sthoola Sukshma Kaarana Shareera Traya Tadaatmyaat, Kartritva Bhoktritvam Agamat.*

A portion of the Omniscient and Omnipresent Supreme Self, having been enveloped within the manifestations of the material aspect, and being over influenced by it forgets its real nature and becomes known as the individual soul, and as such it remains there permanently and perpetually enslaved. As it identifies itself with all the three forms of manifestations, the causal, the subtle and the gross, it also acts as the doer and the enjoyer.

9. *Jaagrat Swapna Sushupti Moorchhaa Marana Dharma
Yukto Ghati Yantra Vat Udrighno Jaato Mrita
Iva Kulaalchakra. Nyayena Paribhranateeti.*

This (Jeevaatmaa) individual soul goes on restlessly, waking, dreaming, sleeping, fainting and dying, like the clock machine and just as the lump of clay goes on wheeling round and round with the wheel of the pot maker, which when once set to motion, goes on wheeling round and round for a long time. Similarly the beings when once come into the fold of the material aspect undergo the endless cycles of births and deaths.

10. *Aatmaanam Rathinam Viddhi Shareeram Ratha
Mevacha. Buddhim tu Saaratham Viddhi Manah
Pragrah Mevacha. Indriyaani Hayaanyauhu
Vishayaansteshugocharaan. Aatmendriya Mano
Yuktum Bhoktetyaahur Maharshayah.*

This individual soul is like the owner of a chariot, the body is the chariot, the intellect is the chariotor, the mind is the reins, the 10 senses are the 10 horses and the object of the senses are the roads, on which this soul with the aid of the senses and the mind goes to enjoy the objects of the respective senses. Paing : Adhy: 4. St. 1 and 2.

11. *Idam jnaanam Idam Jneyam Tatsarvam Jnaatu
Michechhati. Api varsha Sahasra-Ayuh Shaas-
traantam Naadhigachchhati. Vihaaya Shaas-*

trajaalaani Yatsatyam T a t Upaasyataam.
Up. p. 367.

Aatmausatyam Tadanyat Sarvam Mittheti, "Aum."

This much is the knowledge and this much is the knowable object; but if one wants to learn all the scriptures, one cannot reach the end of them, even if one may live for thousands of years. Therefore, leaving all the net-works of the scriptures, only the real thing **the Truth** should be acquired. The essence of the scriptures is this that **Aatmaa, the soul aspect is Real and the rest is unreal.** Paing: Adhy: 4. St. 16/17.

The Vaidic Theaory of Creation.

PART 1.

CREATION

CHAPTER VII.

“PURUSHA SUKTA” AND THE CREATION.

Rig: Veda. 10-90-1/16.

*“Sahasra Sheershaa Purushaa Sahasraaksha,
Sahasrapaad”.*

‘Purusha’, ‘Aumkaara’, the Almighty God, Eeshvara the Higher Self, Lord Creator, Who manifests into so many forms, the miriads of stars of the universes is said to have innumerable heads, eyes, hands and feet, etc.,

That is every heavenly body is one head and so many heavenly bodies are so many heads of Purusha, (Aumkaara).

*“Devaa Yadyajnam Tannwaanaa Avadhnan Purusham
Pashum”. R. V. 10-90-15.*

The Purusha (Aumkaara) is said to be the animal to have been sacrificed by the Gods in the beginning of the Creation.

Devaas, the stars came out of the body of Aumkaara just in the same way as the rains come out of the clouds.

The secret underlying this sacrifice is this that at the sacrifice of one state of manifestation another state

is created. So under this very principle the stuble forms of manifestations, which make up the body form of the syllable "AUM" or Aumkaara, in the long run, and in due course of time, change and become manifest as gross forms of manifestations, such as the stars (Gods). Therefore, at the cost of "Aumkaara" or at the sacrifice of "Aumkaara", the "Purusha", the stars of the universes come into being, like the rains from the clouds.

Now the question arises that, when the subtle form of Aumkaara is exhausted, after creating the stars, or after being manifested into the gross forms of stars of the universes, there remains nothing behind, as 'Aumkaara', in the same way as the clouds are seen no more in the sky, after the rains. Hence it (Aumkaara) should not be called indestructible, immutable, unchangeable or ever existing and so on, rather it should be called Destructible and changeable.

The answer to this question or objection is this that as there is no end of the clouds, so long as there exist the sea and the sun to evaporate the water, no matter whatever the interval may be in between the two successive rains in any part of the world; but the rains and the clouds are ever in existance with the existance of the sea and the sun. As a rule, **wherever the sun moves there the rains follow.**

In the Northern Hemisphere the rains fall just after the summer season, because the sun is there. In

the same way the rains fall in the Southern Hemisphere when their summers are there. The winter rains are exceptions to this law. But the Summer Rains do come under this law.

As the Ocean of Matter is inexhaustible, due to the cycles of creation and dissolution like the cycles of rains, so the formation of Aumkaara is ever in existence. Hence it is said to be **indestructible, immutable, unchangeable and so on.**

*"Sa Bhoomin Vishvato Vrittva
Atyatisthad-Dashaangulam". 10-90-1.*

That "Purusha" (Aumkaara), the state of the subtle forms of manifestations in the Brahmaanda, exists surrounding all around the gross forms of manifestations, the universes, from all sides, and the depth of the (Aumkaara), subtle forms of manifestations is ten digits of miles in distance.

This distance is also corroborated by Tripad Vibhooti Naaraayanopanishad. Adhya 6. 'Brahmaanda Swaroopam Iti, Kukkutaandaakaaram Mahadaadi—Samashthyaa Kaaram Andam Udyat Koti Divaakaraabham.....Anda Bhatti Vishaalam, Sapaada Koti Yojana Pramaanam, Ekaika Aavaranam Tathaiva'.

That is, the subtle form of manifestation is spread-out all around in the shape of an egg of a hen, which has the brilliance and lustre more than that of the billions of tribillions of the suns, and has a depth of—

(12500000 x 2 x 4), 1000000000 miles. This is the thickness of the crust, or the shell of the egg, Brahmaanda. And just as there is the space for matter inside the shell of an egg, so there is the space inside the Branmaanda, which is used for the gross forms of manifestations of the material aspect, the 100 universes. Each universe occupying 49 digits of miles of diametrical distance of the space.

*"Purusha Evedam Sarvam Yat Bhootam Yachcha Bhaavyam, Utaamritatvasyeshano Yadammenaati Rohati.
R. V. 10-90-2."*

This Purusha, (Aumkaara) is all and all. From Aumkaara alone emanate forth the manifestations of the past, present and the future time. Also see P. 278; Naarada Parivraaja-Kopanishad & Page 245, Dhyaana Vindoopanishad.

This "Aumkaara" is the Lord Creator, the Lord of the Gods, which grows out of the (Anna) material aspect R.V. 10—90—2.

*"Etaavaan Asya Mahimzato Jaayaanshcha Purusha".
"Paadosya Vishvaa Bhootaani Tripaadasya-Amritam
Divi" R.V. 10-90-3.*

Such is the greatness of the so born Purusha (Aumkaara) that in one fourth part of it exist the subtle forms of manifestations; from 51 to 61 digits, and unmanifest,

that pervades between 62 and 64 digits, and the three fourth part of it ever remains there in the unmanifest state, "Amritam Divi", between 65 and 67 digits.

NOTE : the unmanifest state that pervades between 62 and 64 digits is that state, which changes into subtle forms of manifestations and is called Mahat Brahma, whereas the unmanifest, which pervades from 64 to 67 digits is that state, which never manifests and ever remains there in the unmanifest state.

Here the words "Amritam Divi" have a greater significance than explained above. The repetition of this very sentence in the next stanza, further makes it clearer than the first stanza. That is, the first stanza indicates "Purusha" representing the whole space as "Vamana Avatara" the Highest Self, pervading in 67 digits; and the second stanza indicates the "Purusha" as "Adhyaatma" the Higher Self pervading in 64 digits. Hence the meaning of the previous stanza will be that in one fourth part of the Highest Self exist both the subtle forms of manifestations from 51 to 61; and the unmanifest from 62 to 64; whereas the 3/4th is the pure Bliss, that pervades from 65 to 67 digits.

"Tripaadoordhvamudait Purusha, Parlosyehaa, Bhavat Punah", Tato Vishvam Vyakraamat Saushanaashane Abha. R.V. 10-90-4.

The three-fourth part of this Purusha, (Aumkaara) remains ever, in the subtle forms of manifestations from 51 to 61 digits, and in the 1/4 part starts the process of the gross forms of manifestations, the creation of stars and the formation of the universes.

There is a pun on the word "Punah" which further clears the above noted suggestion. That is, in the first place the three fourth part of the Highest Self is "Pure Bliss" (from 65 to 67) and in the $1/4$ part exist both the subtle forms of manifestations (from 51 to 61) and the unmanifest (62 to 64); and in the second place, "Punah", again, in the $1/4$ part of the $1/4$; or in the $1/16$ part of the whole space exist the gross forms of manifestations from 1 to 51 digits, and in the $3/4$ th part of the $1/4$ th, or in the $3/16$ th part of the whole space, exist the subtle forms of manifestations (from 51/61) and the unmanifest that undergoes manifestations and exist in between 62 and 64 digits.

To clear it further it may be added here that the word "Amritam Divi" indicates 64 digits, which is also the distance of the Adhyaatma and Pradhana, so it is quite clear that the space of Pure Bliss is beyond 64 digits, which means beyond the subtle forms of manifestations or from 64 to 67 digits. Therefore the $3/4$ th part of the whole space belongs to the Supreme Self in the unmanifest state and only $1/4$ th part belongs to the unmanifest and the manifest in the subtle forms, from 51 to 64 digits, and the gross forms of manifestations that exist from 1 to 51 digits. One universe takes 49 digits and 100 universes take 100 times 49 digits, or 51 digits.

As soon as the process of the manifestation starts, the matter begins to pour forth, as it grows from the subtlest form to the subtler, subtle less subtle and so on; and ultimately, changes into a nebulous one.

"Tasmaat Viraadajaayata, Viraaajo Adhi Poorushah, Sajaato Atya Richyata, Pashchaat Bhoomi Matho-purah". R.V. 10-90-5.

From that continuous flow of matter came into being the last nebulous form known as "Viraata". And from the last point of Viraata, the stratus like form, was born the first heavenly body, known as "Adhipoorushah", or the "Hiranya Garbha". This first born heavenly body attracted all the other stars that followed it, by means of its gravitation power, in such a way, that the net work of stars of an universe came into being and this earth of ours or the planets were the last to be born.

"Vedaaha metam Purusham Mahaantam Aaditya Varnam Tamashah parastaut". R.V. 10-90-18.

The Vedas tell us, "Know those that the Purusha (Aumkaara) is of very great size and is as bright and shining as the sun." It resides beyond the darkness, which prevails there in spite of the presence of the myriads of the stars, having diameters of 20 and even 22 digits of miles in length. The word "Adityah" itself indicates the digits of miles of distance of Aumkaara, i. e., 56 digits, and this figure "56" falls in between 64 and 51 digits, which is the distance of the expanse of "Aumkaara", the subtle forms of manifestations.

Thus "Purusha Sookta" deals directly with the Creation, and proves the **three circles theory**. Purusha of "Purusha sookta" is no more than "Aumkaara", the Incarnating, Lord Himself.

The sages of the ages gone by, who were the seers of the past, present and future, could see through their divine vision, from one end of the space to another. This is why they have been able to draw a true picture of the cosmogony and the cosmography, through the verses and hymns sung in the Vedas, the Upanishads and the Puraanas,

The Treasures of this Sacred Knowledge lie hidden in their deep recesses. They are to be unlocked and revealed with a divine vision, faith and truthfulness of purpose.

There are a thousand proofs of the orderly system of creation in the Vedas and the Upanishads.

The origin of creation of the stars, the beings, the science of letters, figures and colours etc is one and the same. The Nature has shown it by practical proofs, in the ordinary course of the daily life, by various means and ways, as to how the subtle form of manifestation (Aumkaara) is represented by the gross forms of manifestations and how both the subtle and the gross forms of 'Aumkaaras' are again represented in the world through the formations of the various plants, seeds, trees, birds, animals and the human beings. In short everything and everybeing is a copy and photo of "Aumkaara", in some cases one Aumkaara of the subtle form and in some cases both of the subtle and the gross forms.

The orderly system of creation, as is propounded in the Vedas and the Upanishads is also corroborated by the dictionary meanings of the following four words.

1. The word **Cosmogony** indicates the theory of the origin of the universe and its inhabitants.

2. The word **Cosmos** means that the world or the worlds of the universe are set in order and that order is a systematic one, as a whole. Such as, the greatest star is followed by the greater ones and the greater ones are followed by the great ones. Similarly, the great ones are followed by the small ones, the small ones are followed by the smaller ones, and the smaller ones are followed by the smallest ones, and so on.

3. The word **Cosmology** means the science of the construction, make up, or the systematic and the orderly arrangement of the systems and the sub-systems of an universe or the universes as a whole, or a treatise dealing with the creation and structure of the systems of the universe and the sub-systems of an universe, in an orderly and systematic procedure. And this treatise is the **Veda**. Therefore, **Cosmology** means **Veda**.

4. The word **Cosmography** means the science of the constitution of the systems of the universes, as a whole, as well as of each system of universe and the sub-systems, and the sub-systems of sub-systems of an universe and the detailed description of their constitution both individually and collectively. And such descriptions are all given in the **Vedas** the **Upanishads**, the **Geeta** and the various other philosophical treatises.

Hence it follows that it is a decided fact that the system of creation, or the manifestation from the unmanifest is a

systematic, orderly, harmonical, rhythmical and organized one. So the stars are well regulated, controlled, sustained and maintained by some fixed laws, whether in the form of gravitation power and relativity, the mutual attraction. They are thus interdependent, "Anyonyaashraya" Up. P. 69. They are all linked up from the lowest sphere to the highest one, and from the smallest star to the greatest one.

CREATION ACCORDING TO THE GEETA.

God, Eeshvara, the Incarnating Lord has a Form.

Lord Krishna being the Incarnaton of the Supreme Self speaks to Arjuna, in the capacity of the Supreme Self, that as within the fold of the Supreme Self exists the material aspect, Prakriti, which serves as Adhish-thana, pot or enclosure for a portion of Himself ; so that Portion of Himself has a Form.

1. *Geeta. Ch. 14, St. 3 :— “ Mama Yonir Mahad Brahma
Tasmim Garbham Dadhaamyaham ; Sambhavah
Sarva Bhootaanaam T'ato Bhavati Bhavarata.”*

“Lord’s womb is the Great Prakriti (the Jarh Shak-tee), in that He places the germ (the Chetanashaktee); whcreby is the birth of all beings”.

“Mahat Brahma” is the unmanifest, occupying the 1/4th part of the whole space, and the portion of the Supreme Self, which falls within that Space acts as the Seed giving rise to all sorts of manifestations. Because due to the presence of the Supreme Self, there is caused the excitement to motion and action, hence starts the manifestation.

Here “Yoni” means “Form”, literally. “Mahat-Brahma” is the equilibrium state of matter or the

unmanifest, where the three dispositions (Sattva, Rajas and Tamas) of matter remain lying dormant, layering one over the other. Hence no manifestation is possible at that stage. But in due course of time, by the presence of the Supreme Self a stimulation is caused to motion and action, hence starts the manifestation, in some portion of the unmanifest.

2. GEETA. Ch. 8, St. 3.- PARAM BRAHMA & ADHYAATMA

*Aksharam Brahma Paramam Swabhava Adhya-
atma Uchyate ; Bhoota Bhaavodbhavakaro Visa-
rgah Karma Sangitah.*

The Imperishable is the Mahat-Brahma, or Para Brahma and the part of the Supreme Self that is enveloped within Mahat Brahma, the unmanifest, is called the "Adhyaatma" and the process of manifestation and act of formation of various forms that cause the births of beings is called the action (Karma).

3. GEETA. Ch. 8 St. 4 :- ADHI-DAIVA & ADHI-BHOOTA.

*Adhi Bhootam Ksharobhavaah Purushchaadhi-Daivatam ;
Adhiyajno Ahameraatra Dehe Deha Bhritaamvarah.*

The Perishable is the manifest, or the material aspect of which the bodies of the created beings and things are made, and the soul that underlies them all is the Spiritual Aspect, the imperishable one. And that which underlies all the stars is called God, Cosmic Soul or Adhi Daiva. And He is called the "Adhiyajna", underlying all the sacrifices in the body.

Though the soul is changeless, yet it has a body which is said to be dying, taking birth, coming and going etc. The desires and actions are responsible for creating a form for the soul and the continuous attachment to the body creates a belief in the soul that the body belongs to it, or rather it is the body itself. Hence it is said that the Adhi Bhoota is perishable which actually is not. Because literally Adhi-Bhoota means the individual Soul, having the bodies as (Adhisthana) a enclosure or a surface to rest in. Therefore, (Adhibhoota) the soul is not perishable but that the body is perishable.

To clear this false belief that Adni Bhoota the individual soul dies takes birth etc., is required the True Knowledge.

Apparently the sun seems daily rising and setting, and as this rising and setting is attributed to the Sun, which is due to the rotation of the Earth. Similarly, the change of bodies is attributed to the Soul, which is changeless and indestructible.

From the above three stanzas, i.e. Ch. 14, St. 3, Ch. 8, St. 3 and 4, we come to know that 4 different names are given to the four different stages of matter. 1. "Mahat Brahma", 2. "Brahma, or Aumkaara", 3. Stars and 4. the individual body forms; and the corresponding names given to the Soul embodied in all of them are: Adhyaatma, Aatmaa, Adhi-Daiva and Adhi-Bhoota, respectively. And in the process of combustion or sacrifice, that is ever going on, in the Heavenly bodies or the bodies of the beings, during the process of the formation of the

Protoplasm and the blood corpuscles, the soul is known as the "Adhi-Yajna".

4. The **Spiritual** and the **material Aspects**, or the **Purusha** and **Prakriti Aspects** behave similar to that of the **Male** and the **female Aspects**.

Ch. 14 St. 4 :—Sarva Yonishu Kaunteya Moortayah Sambhavantyaah, Tassam Brahma", Mahadyonih Aham Beeja Pradah Pitaa.

"Mahat Brahma", The Avyakta or the unmanifest state of matter is the original causal form and seed of the bodies of all the beings and a spark of the Supreme Self enveloped within those forms acts as the seed or the soul of those beings.

Hence God is said to be the Father, the Seed-giver, the Generator, the life-giver, the Soul-giver, and so on. Although there is no question of His being a Giver or Taker, as He is already everywhere, in the Space; and in it, whatever body is formed, naturally some portion of the space is enclosed. Hence this portion of the Supreme Self acts as the seed for the body. Therefore, God is considered to be the Father, the Seed-giver, but not in the wordly sense of the term.

This enveloping or binding of the Soul is further cleared by the following stanza :-

Ch. 14, St. 5 :—Satthram Rajastama Iti Gunaah Prakriti Sambhavaah; Nibadhnanti Mohaabaaho Dehe Dehina Mavyayam.

“Mahat Brahma” is the Avyakta or the equilibrium state of the matter (Prakriti) of the three constituents Sattva, Rajas and Tamas; which, in the long run gives rise to the various forms of manifestations, that bind fast the indestructible Soul and make it as an embodied one.

And as these manifestations vary from the smallest to the greatest, therefore, God is also said to be “Anoraneeyaan Mahatomaheeyaan”, Up. P. 280, that is to say, He is the smallest amongst the smallest, the Soul of an atom, and He is the greatest amongst the greatest, **Adhyaatma**, the soul of the “Mahat Brahma”, or the whole Brahmaanda, when taken collectively and He is **Aatma**, the soul of Aumkaara, when taken individually. Because there are 10 Aumkaaras in the whole Brahmaanda, simultaneously, taking rise all around it.

The (Avyakta) unmanifest is of two kinds :— One is that portion of unmanifest, which lies between 62 and 64 digits and is known as Mahad Brahma, and the other is that portion, which lies between 65 and 67 digits and is known as Paramavyakta.

GEETA, Ch. VIII. St. 18

Deals with the former part of (Avyakta) the unmanifest. The Two Aspects Purusha and Prakriti are both ever existant and interdependent. And Param Brahma, Paramavyakta and the Transcendent are the names of one and the same last **charges** state of matter.

5. GEETA, Ch. 13 Sts. 19 & 12 & Ch. 11 St. 16:—Definitely clear beyond doubt that both the aspects, the spiritual and the material are beginningless and endless and are existing side by side.

*Geeta Ch. 8, St. 21 :—“Avyakto Akshara Ityuktah
Tamaahuh Paramaamgatim. Yampraapya Na Nivartante
Tat Dhaama paramam Mama.*

That is, that unmanifest, which lies within 64 digits is called the “Avyakta”, “Akshara”, the imperishable. Because the matter returns, only to that state and cannot go beyond that. But that place, reaching which no one returns, is the Highest and the last state of matter, known as Paramavyakta and Param Brahma, the Abode Supreme or the Goal Supreme. It extends upto 67 digits of miles in distance. It is the “Vedaanta” state or the last state of the knowable object.

The part of the Supreme Self, that automatically comes within the sphere of that last unmanifest state of matter between 65 and 67 digits is called by the various names. Such as:- The Highest Self, the Supreme Self, Parmaatmaa, Parameshvara, Param Brahma, Param-dhaama, Param Pavitra, Purushottama, Swayambhoo, Vamanah, Vaasudeva, Shreepatih, Adhokshajah and so on.

6. How to reach that Supreme Self ?

*G. Ch. 7. St. 13:—“Tribhir Guna Mayair Bhaavairebhih
sarvamidam jagat Mohitam Nabhi jaanaati
Maamebhyah Paramavyayam.*

This Universe (People) deluded by the three-fold constituents of matter, do not know Him, Who is the Immutable and the Eternal One, and Who is both within and beyond the sphere of (Prakriti) the unmanifest.

*Ch. 7, St. 14:—“Daivee Hyesha Gunamayee mama Maayaa
Duratyayaa. Maameva ye Prapadyante Maayaa
Metaam Tarantite.*

This Divine Illusion, (Prakriti) of His, consisting of the three circular layers of the three dispositions (Tamas, Rajas and Sattva) layering one over the other, is difficult to overcome, but those who completely surrender themselves to Him, shall cross it and reach Him.

Unless one thinks of Him and Him alone, one cannot reach Him. Because as the result of good deeds and sacrifices one may become a king or a rich man in the next birth and with the aid of a physical body one can move in this world. Similarly, the worshipper of a Diety, leaving his physical body here, can go, with the aid of an astral body, as far as the Loka of that Diety, or even as far as the end of the system of the universe, Mahesha Loka, by worshipping Lord Mahesha. But to go beyond the universe, one has to take a Mantra (Shareeram) body, the form of Aumkaara.

7. Ch. 8 St. 13:— AUM OR AUMKAARA IS BRAHMA.

*Aumityekauksharam Brahma Vyaaaharan Mananus-
maran; Yah Prayaati Tyajan Deham Sa Ycati
Paramaamgotim.*

By reciting and repeating the Mantram “**Aum**” and by the by remembering Him and fixing the mind on Him and Him alone, one can reach the end of the subtle forms of manifestations and to the proximity of the unmanifest, which is the Abode of Lord Supreme.

The end of Aumkaara is the end of the knowable Object (Paramagatih) and the end of Aumkaara is the end of the Goal, the last **charge** upto which one can go or reach by three, physical, astral and Mantra bodies one by one, respectively. That is what Vedaanta means, i.e., “Veda” means the knowledge of the knowable object; and “Anta” means the end. That is the end of the object of knowledge.

8. Naaraayana Upanished P. 316, Aumkaara is
“Pranava” and Garuda.

“Mantra Shareeram or Pranava Garudam Aruhya”, both give the same idea, as “**Aum**” is the “Mantra” to be recited and meditated upon and “Pranava Garuda” is another name for “Aumkaara”. That is “Aumkaara” itself is Garuda, the Bird Kite. Hence to say that to reach there Garuda is to be used as the conveyance, or by concentrating and meditating upon the syllable “Aum”, one can reach the Highest Self, beyond the unmanifest, or Avyakta, which lies within 64 digits; both convey the same meaning and mean the same thing.

Therefore, a complete surrender and devotion to Him and a thorough contemplation and meditation on “Aum” is most essential for liberation.

The Purusha Aspect, which is Aumkaara itself is also said to be coming to this world, at times, on the back of Garuda. This Garuda is nothing; but Aumkaara itself. Therefore, the Supreme Self comes to this Earth through the medium of Aumkaara. Hence all the prominent Incarnations are the Incarnations of Aumkaara itself. So to reach Him the medium is Aumkaara.

9. Paraa & Aparaa Prakriti

“Prakriti”, the material aspect is divided into two parts, “Paraa and Aparaa”, or Vidyaa and Avidyaa, the unmanifest and the manifest, or the Spiritual and the material aspects.

Ch. 7. St. 4

*“Bhoomi Raapo-analo Vaayuh Kham Mano Buddhi-
revacha, Ahamkaara Iteeyam me Bhinnaa Prakriti
Rashtadhaa.*

Aparaa, Prakriti or the material aspect—is eight-fold, viz, 1. Earth, 2. Water, 3. Fire, 4. Air, 5. Ether, 6. Mind, 7. Intellect and 8. Egoism (Ahankaara).

All these 8 forms of “Prakriti”, taken together in their manifested form give rise to the formation of “Aumkaara”, having for its shape, size, length breadth and thickness the expanse or the spread-out of matter from “A” to “Ha”, comprising of 16 digits of miles in length. This is the first creation or the Adhyaatmic Creation, or the formation of Aumkaara or Ahankaara.

This "Ahankaara" is nothing but another name of "Aumkaara" formed by the subtle forms of manifestation. With the same process there come into being the 10 Aumkaaras, simultaneously, all around the belt of the whole Brahmaanda.

Each Aumkaara has two aspects, the spiritual and the material. Within the space of each "Aumkaara" the portion of the Supreme Self is known as the soul (Aatmaa), which, in the long run, is also called the individual Soul (Pratyagaatmaa). This is cleared by the following stanza:-

*G. Ch. 7 St. 5:—"Apareyamitastvanyuam Prakritim Viddhi
Meparaam; Jeeva Bhootaam Mahaabaaho Yaye-
dam Dharyate Jagat.*

And apart from the "Aparaa", the material aspect, or Prakriti, having the aforesaid eight forms, there is "Paraa Prakriti", the Adhyaatma; or the Spiritual Aspect, which sustains the three worlds, Adhyaatmic, Adhidaivic and Adhi Bhautic, and also acts as the Soul in every one of them. This has already been explained in Ch. 14 St. 3 and Ch. 8 St. 3, before; on pages 60 & 61.

In this way the Supreme Self has two aspects, one the material and the other the spiritual. These two are His natural forms, quite inseparable. One is called Prakriti and the other is called Purusha.

*Ch. 13, St. 19:—"Prakritim Purusham Chaiva Viddhya-
naadee Ubhaavapi; Vikaaraanshcha Gunaansh-
chava Viddhya Prakriti Sambhavaan.*

Know then that both Prakriti and Purusha are beginningless (Anaadi) and all the modifications are born of the three constituents of Prakriti, the matter; they are responsible for the various manifestations.

*G. Ch. 13, St. 12 & Ch. 2 St. 16 & 17:—Jneyam Yat Tat
Pravakshyaamee Yajnaatvaa Amritmashnute;
Anaadi-Mat Param-Brahma Na Sat Tat Naasa-
duchyate. XIII-12.*

Lord Krishna says to Arjuna that He would explain to him the beginningless supreme Brahman, knowing which one attains immortality. It is both axistant and non existant. This is the unmanifest or the charges state called.

*Naasato Vidyate Bhaavo Naabhaavo Vidlyate Satuh, Ubha-
yorapi Drishto Antastwanayoh Tattva Darshibhih
Ch. II, St. 16.*

The non existant exists never, the existant exists ever. The knower of Truth knows them both.

*Avinaashee Tu Tat Viddhi Yena Sarvamidam Tutam; Vina-
ashamavyayasyaasya Na Kashchit Kartu Marhati.
Ch. II St. 17*

That which fills up the whole space with the unmanifest and the Manifest forms is indestructible. None can destroy it.

These facts also indicate that matter is indestructible and is ever lasting like the Spiritual Aspect. Therefore both the material and the Spiritual Aspects are the two

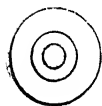
Natural Forms of the Supreme Self and both are beginningless.

10. Material Aspect is the Form and the Spiritual Aspect is the Soul of the Whole.

As the body of a person is the part and parcel of his being; so is the "Saamyaavasthaa Prakriti", or the equilibrium state of matter the body of "Purusha", and a part of His Being. Hence, Mahat Brahma is said to be the body form of His.-Ch. 14 St. 3. P. 60.

To clear this further, the following Table, is given. According to Purusha Sookta, there are three circles to which the two aspects belong, and have the three different names in each of them:—

1. Inner Circle	2. Outer Circle
Antaraatmaa,	Aatmaa,
Jeevaatmaa,	Eeshvara,
Vyakta,	Avyakta. VIII, 18.
Eshara XV 16,	Akshara, XV, 14.
Gross,	Subtle, Causal,
Manifest,	Unamnifest,



3. Outer Most Circle.

Paramaatmaa. XIII, 22.	Transcendent, XV 18
Parameshwara XIII, 27.	do do
Transcendent VIII, 20-2	do XV, 16-17

NOTE :- The word Transcendent is used for that portion of the unmanifest which ever remains in that unmanifest state and which has no chance of manifesting at any time and at any rate. It exists in between 64 and 67 digits.

This is called the three circles theory. (Vide Geeta Ch. XV St. 16 and 17).

These are the three aspects of the Supreme Self. The Highest Self, Paramaatmaa is represented by the third circle pervading throughout the three circles.

The Higher Self, 'Aatmaa is represented by the second circle, which pervades in the two circles, 1st and 2nd.

The High Self Antaraatmaa is represented by the 1st circle, which pervades only in the 1st circle, where there are all the gross forms of manifestations :- the universes, their sub-systems, the stars of the sub-systems, the cooled heavenly bodies of the subsystems and the beings and nonbeings in all of them, where the Antaraatmaa acts as the Soul of the individual beings, as Pratyagaatmaa.

**11. PRAKRITI IS RESPONSIBLE FOR CAUSE, ACTION AND EFFECT
AND PURUSHA, THE SOUL IS ONLY THE ENJOYER IN THE BODY.**

G.Ch. 13, St. 20; Kaaryaa kaarana kartritve hetuh prakriti-ruchyate ; Purushah Sukha Duhkhaanaam Bhoktritve Heturuchyate.

Among these two, Purusha and Prakriti, Prakriti is said to be responsible for the cause effect and agent-ship, whereas Purusha is said to be the cause for the experience of the results thereof pleasure and pain.

So far, the creation or action is concerned. God is helpless to do or undo it, as it is automatically going on under the fixed laws of Nature. Because Action is the automatic outcome of the mixture of the causal properties and the effect of the action is the creation, hence cause, action, and effect are part and functions of Nature.

Therefore, Prakriti alone is the actor, doer and Agent. But because Prakriti is Matter, inert (Jarha vastu), so it cannot be the experiencer or enjoyer. It is the Purusha aspect, the Soul in the body, which is the enjoyer or experiencer and not the Prakriti.

12. (a) THE CYCLE OF CREATION AND DISSOLUTION OF THE UNIVERSES.

*G. Ch. 9, St. 7 :—Sarva Bhootaani Kaunteya Prakritim.
Yaanti Maamikaam ; Kalpakshaye Punastaani
Kalpaudau Visrijaamyaham.*

At the end of the (Kalpa) cycle all the worlds return to the Primeval Nature (the unmanifest, or Mahaakaarana) and at the beginning of another cycle, through the Presence of God, which causes motion and activity in the matter, all the worlds are created again, in the same way and with the same process, as was followed in the previous cycle (Kalpa).

This cycle of creation and dissolution ; (or births and deaths) of the systems of the universes, the stars and the worlds is endless and goes on automatically, without any stop. As the process of creation of the worlds is an automatic one, so is the process of their dissolution.

Here the dissolution of the worlds means the absorption of the secondaries into their respective Primaries, when the last Primary, the Mahesha Loka is absorbed by its Primary, Aumkaara. For this cycle of creation and dissolution too, (Nature,) Prakriti is responsible and not God (Eeshvara).

G. Ch. 9, St. 8 :—CREATION

*Prakritim Swaam Avashtabhya Visrijaami Punah
Punah. Bhoota Graamam Imam Kritsnum Avasham
Prakriter Vashaat.*

All these multitudes of worlds are sent forth again and again by the force of the Eternal laws of Nature and set to motion and activity by the presence of God, automatically.

Here God is helpless to do or undo the things. It is only His Presence which is automatically, doing every-thing.

Hence the consequence of the Causal matter set to motion, through the presence of God is the **Creation**, in the same way as the jar is the result of the mud shaped out in a specific form through the agentship of the

potmaker, God is only the (Nimitta Kaarana), efficient cause and not the material cause (the Upaadaana-kaarana).

As the cloud or rain is the result of the watery vapour which is caused by the presence of heat of the Sun and cooled in the ether, due to the absence of heat, there. Vapour is the effect of the presence of the heat and heat is the effect of the presence of the Sun, and the act of evaporation is the effect of heat and change of vapour into clouds and rains is the effect of cold, due to the absence of heat. Hence "Nature" means the Power which Creates and regulates the material worlds or the established law and order of things. **So the automatic outcome of the action is the established Law of Nature. Such as the mixture of the two gases Hydrogen and Oxygen ($H_2:O$) produces water.**

The presence of God acts in the same way, as the presence of a King on the throne keeps up all men alert in their duties. The thieves dare not steal and the enemy cannot play a mischief, which otherwise, they are apt to do in the absence of the King.

Therefore, this hidden Power, (Geeta Ch. 7, St. 14 "Mama Maayaa Duratyayaa" though has no existence of its own, yet it seems to be in existence through actions and results of actions. Hence they call it "Anirvachaneeyam", which is beyond the power of expression. Because, neither it cannot be said to be true nor untrue.

It cannot be said to be existant and at the same time it exists. This is Maayaa, Shakti, Prakriti, Nature, Delusion or the Divine Illusion called. It is nothing but the presence of God manifested in the form of energy, action, power, heat, light and likewise forms.

Ch. 9 St. 8

In this stanza, "Avasham Prakritervashaat" means that, by the force of that invisible power (Nature), automatically and spontaneously, the consequences of the presence of God in the matter, willing or unwilling of God, are taking place and are shaping themselves as embodied ones.

Just as the Sun wants it or not, but the water evaporates through the presence of the heat of the sun. Similarly, without the intention of God the action and reaction goes on. And as the Sun is not responsible for more or less, good or bad evaporation of water, so God too, is not responsible for the good or bad Creation and the good or bad deeds of the individuals.

(b) Ch. 9 St. 10: THE CREATION & ITS VARIEGATED NATURE & COLOUR

*Mayaadhyakshena Prakriti Sooyate Sacharaacharam;
Hetunaanena kaunteya jagat Viparivartate.*

By reason of the presence of God in all the 3 circles of Sattva, Rajas and Tamas; and in their manifestations and mixtures in different proportions the creation goes on, automatically, without any stop, and for this reason alone, the multiplicity of shapes and colours come into.

being. For the proximity of God everywhere acts as stimulant to activity and motion.

NOTE :—As a Kisaan sows the seeds in the field and reaps their fruits in time, but neither he had any hand in the growth of the harvest, nor had he any knowledge of it; but the harvest went on.

Similarly, the man takes food, but does not know how it works in the belly and how the juice the blood the flesh etc., essentials of the body are being formed out of it. Without his knowledge every thing is going on.

The same law is applicable to all circumstances, conditions and all sorts of causes, action and effects, which are going on automatically.

Nature alone is responsible for all this.

Therefore, Prakriti, Nature is responsible for cause, action and agent-ship, and the Purusha is only the enjoyer, (Geeta Ch. 13 St. 20).

God is not responsible for the good or bad natures of men; nor is He responsible for their good or bad deeds, which are due to the three constituents (Sattva, Rajas and Tamas) of matter and the proportion of their mixture, of which their bodies are made. The sufferings of men are due to the consequences of their bad deeds, which are in turn due to the consequences, of the predominance of Tamas and

Rajas over the Sattva, in their bodies. **The manifest state of matter remains only in the middle.**

(c) Ch. 2 St. 28

All manifestations remain unmanifest in the beginning and become manifest, only in the middle and go back again to the very unmanifest in the end. Hence there is no need of grieving about as the cycle of creation and dissolution is an endless routine.

(d) Ch. 8 St. 18 :- **CREATION AND DISSOLUTION ARE THE DAY AND NIGHT OF PRAKRITI.**

From the unmanifest all these manifestations take their rise at the dawn of the day of Prakriti and return to the unmanifest state again at the end of the day of Prakriti.

That is to say the time of manifestation or creation of the stars is said to be the day and the time of their dissolution, is said to be the night of Prakriti, the material aspect. The dissolution of a star means its absorption or the absorption of the secondaries into their primaries. **And the dissolution of the last Primary means its returning to the very original ocean of the unmanifest to be recharged and rehabilitated again,** in the same way as a man goes to sleep, after being tired of the day's work and rises again, next morning afresh, having been recharged with new energy and vitality.

One Day of Prakriti is equal to 1000 years of Mahesha Loka.

The time of day and night is reckoned from the Primary of the whole system of universe, the Mahesha Loka. That is 100 years of Mahesha Loka of one universe and 1000 years of 10 Mahesha Lokas of the 10 universes make the day (or the creation time) of Prakriti and the same is to be taken for the night.

But as the work of creation and dissolution is a non stop one, so the night of one set of 10 universes is the day of another set, and vice versa.

“Jala Yantrastha Ghata Maalika Jaala Vat”, Up. P. 318. That is—The cycles of creation and dissolution, in the Upanishads is given the simile of an Arhat or the water pots of an Arhat in a well hanging in the form of a ring of pots or of a garland of pots half garland being emptied and half being filled in a round of the ring of pots.

13. Ch. 8. St. 16 :- THE MATTER RETURNS UPTO 61 DIGITS
ONLY, AT THE END OF THE CYCLE.

*AaBrahma Bhuvanaan Lokaaah Punaravartino Arjuna ;
Maamupetya Tu Kaunteya Punarjanma Na
Vidyate.*

All the worlds are bound to return and dissolve into the subtle forms of manifestations and therefrom return

back again to the similar world forms, but through salvation, those who attain that state of Supreme Self do not return again to this world or do not come again within the cycles of births and deaths.

In this stanza the phrase "Aa Brahma" means upto the unmanifest, say upto 61 and even 64 digits ; but not the Brahmaa Loka, which exists only at 39 digits. And beyond Brahmaa Loka, there are still Vishnu Lokas, Rudra Lokas and the Mahesha Loka which are also bound to return to the unmanifest some day or other, without fail. Hence the correct meanings of the phrase "Aa Brahma" are upto the end of the subtlest forms of manifestations and the beginning of the unmanifest, that is, upto 61 digits,

This is cleared further by stanza 18 of Ch. 8th.

*Avyaktaat vyakta yah sarvaah prabhavantyaharaa game
Raatryaagame Praleeyante Tatraivaaryakta sanjnake.*

That is from the unmanifest state, all sorts of manifestations emanate forth in the beginning of the day and return to the same unmanifest state at the close of the day.

*Ch. 8, St. 17:—Sahasra Yuga Parayamtam Aharyad
Brahmano Viduh; Raatrim Yuga Sahasruamtaam Te
Aho Raatra Vido Janaah.*

Thus the cycle of the day and night of Brahma, Aumkaara, subtle forms of manifestations or say atomic state is called the "Kalpa", of which the day comprises of 1000 Yugas and the night of another 1000 Yugas.

These Yugas are not the four Yugas (Krita, Tretaa, Dwaapar and Kali); but that they are the years of the Primary of the whole universe, the Mahesha Loka, which after absorbing the whole system of universe into its body remains as a single star in the end. Its life-time according to its own revolutions (Tadeeya Maanena) is 100 years; and ten systems of such universes are created from one Aumkaara in a day of Prakriti, so the time of this day comes to one thousand years of the ten Mahesha Lokas of the 10 universes. These 1000 years are the yugas. which are equal to 36 digits of years of the first planet of the first sun.

Side by side, a similar process is going on, all around, in the belt of Prakriti, so there are 10 Aumkaaras, simultaneously, taking rise and spontaneously pouring forth the creative matter, which in the long run creates a hundred systems of universes at the rate of ten each.

The 1000 Heads of the Veraata Purusha.

In each universe there are 10 Rudra systems and these 10 Rudra systems remain in the north of Mahesha Loka for a long time. So they act as Heads. The leader of each sub-system is called the Head; hence there are 100 Rudra systems in one Aumkaara and the 10 Aumkaara systems have 1000 Rudra Systems, or the 1000

Heads. Therefore, when taken collectively, the 10 Aumkaara systems of the whole Brahmaanda form the Viraata Purusha of **Purusha Sookta** with 1000 heads.

But when taken individually, in each Aumkaara, the 1000 Vishnu Lokas form the 1000 heads of the **Viraata Purusha, the Aumkaara**. This latter suggestion is more reasonable for many reasons, hence preferable.

*G. Ch. XV, St. 1:—Oordhwa Moola Mudhah Shaakham
Ashvattham Praahu Ravyayam, Chhandaamsi Yasya
parizanee Yastam Veda Sa Veda Vit.*

The manifestations from the unmanifested state of matter are given the resemblance of a Peepal Tree, having its branches downwards and the roots upwards, of which the leaves are the Vedas, Devas, Stars. One who knows this, is the knower of Vedas.

This peepal tree represents both, the subtle and the gross forms of manifestations. That is, the two forms of Aumkaara, the subtle and the gross. The roots represent the subtle and the tree the gross. They join in the centre of the trunk of the tree. The main branches, small branches and sub-branches also represent an Aumkaara, even each leaf of a peepal tree, correctly and beautifully represents one Aumkaara, just as a system and sub-systems and again sub-systems of sub-systems of an universe represent Aumkaara. Hence the Peepal Tree is praised so much in our Sacred Literature. Chhanda is Veda, Veda is Brahma and Brahma is Aumkaara ; hence each leaf is Aumkaara. In this way there are good many references made in the Geeta regarding the true picture of the **Creation from the Unmanifest**.

*XV 3. Na Roopam syeh Tathopalabhyate, Nanto
Nachaadur Nacha Sampratishthau, Ashratthramenam,
Suviroodha Moolam Asangu Shastrena Dridhena
Chhittraa.*

That is the subtle form of Aumkaara represented by the roots is too subtle and too far to be seen. This firm rooted Peepal tree, the universe and the worldly bondage is to be cut asunder by the strong weapon of unattachment; and having done so search for that Abode Supreme be made.

*XV 4. Tatah Padam Tat Parimaargitayam
Yasminyatan Na Nirvantu Bhogyah,
Tameva Chaudyam Purusham Prapadye Yatah.
Pra Vrittih Prasritau Purane,*

Having cut asunder all sorts of attachments to the world and the worldly desires, That Abode Supreme is to be searched for, going whither is the going for no return. I seek for the seat of that Primeval Purusha, whence from is streaming forth the Eternal Activity, which is the main cause of the Creation.

BRAHMA VIDYAA.

The knowledge of Creation, manifestation and formation of Aumkaara.

There are also given special references, which more emphatically emphasise here and there **about the True Knowledge**. Such as in Chapter VII, Stanza 2:-

*Jnaanam Te Aham Sarijnaanam Idam Vakshaamyā,
sheshatah, Yajjnaatraa Neh Bhooyo-
Anyajjnaatavyam Arashushyate.*

Lord Krishna says to Arjuna, "Now I shall tell thee in full, about the ordinary knowledge and the higher and scientific knowledge, knowing which there remains nothing to be known here after any more."

*G. Ch. IX St. 1:—Idam Tu Te Guhyatamam
Pravakshaamyanaasooyave, Jnaanam Vijnanam Sahitam
Yajjnaatraa Mokshyase Ashubhaat.*

O Arjuna! to thee, now I shall unfold, even the most secret knowledge, the knowledge together with the most scientific knowledge.

*G. Ch. IX St. 2: Raajavidyaa Raaja Guhyam Parittramida
muttamam Pratyakshaavagamam Dharmyam
Susukham Kartumaryayam.*

The highest and the crowning science amongst the sciences, the secretest among the secret sciences and the purest amongst the pure knowledge is **the Knowledge of self realization**, by direct perception endowed with merit etc.

*Ch. XIV, St. 1:—Param Bhooyah Pravakshaami Jnaanaa-
naam Jnaana Muttamam Yajjnaatraa Munayah Sarve
Paraamsiddhi Mitogataah.*

Again I shall tell thee about that Supreme Knowledge which is above all knowledge, having known which

all Munees have attained the highest perfection. And so on.

All these references are hinted towards the knowledge of the Supreme Self, the manifestation and the creation from the unmanifest and the subtle and the gross forms of Aumkaara, Purusha, Eeshvara, Gajaanana, Naaraayanah, Maheshvara and so on; and the binding fast within the manifestations of a portion of the Supreme Self, known as Antaraatmaa, Pratyagaatmaa, or the individual soul.

This Knowledge is called the Knowledge of God—
“Brahma-Vidyaa”.

**THE SYSTEM OF CREATION ACCORDING TO THE
UPANISHADS.**

“A”

The order of the gross and the subtle elements in the body, the universe, and the Brahmaanda is as following :—

The subtler one is superior to and greater than the subtle one. So the senses are subtler and superior to the body, and the objects of the senses are subtler and superior to the senses. The mind is subtler and superior to the objects of the senses. The intellect is subtler and superior to the mind and the soul aspect is the subtlest and superior most of all of them.

“Indriebhyah Paraahyarthaa, Arthobhyashcha Param Manah, Manasastu Paraa Buddhih, Buddheraatmaa Mahaan Parah, Mahatah Paramavyaktah, Avyaktaat Purushah Parah, Purushaannaparo Kinchit, Saakaash-thaa Saaparaagatih”. Up. P. 7.

Their order may be arranged thus:— The Senses, their objects, the mind, the intellect, the soul. (Aatmaa), the Mahat Tattva, the Param Avyakta (the unmanifest) and the Purusha.

The last word “Gatih” denotes motion and motion

belongs to matter; hence "Purusha" of Sankhya, Upanishads and of the Geeta is nothing but "Aumkaara" itself. Therefore, the words Eeshvara, Purusha, Aumkaara, Gajaanana, Swayambhoo, Vaasudeva, Vaamana, Maheswara and so on. are the synonyms used for one and the same portion of the Supreme Self, which falls within the folds of the material aspect from the unmanifest state of matter to the subtle forms of manifestations. Because, 'Paragatih, or Paramaam Gatih', means the last state upto which matter can move.

In this order the most important thing to be noted is that it deals with all the three aspects of manifestation and Creation, the Adhyaatmic, Adhidaivic and the Adhi Bhautic creation. It shows the similarity between Pinda, Anda and Brahmaanda. Adhi Bhautic represents Pinda, the body of the beings; Adhi Daivic represents Anda, the Stars of the universe and Adhyaatmic represents the Brahmaanda.

Or it may be said that the senses represent the body, the objects represent the universe, the mind (Manas) represents the Viraata Chaitanya State, the intellect (Buddhi) represents the Hiranyagarbha Chaitanya state, the soul aspect (Aatmaa or Chitta) represents the Eeshvara Chaitanya state, Mahaan, Mahat or Mahat-Tattva represents the Saakshi Chaitanya state, 'Paramavyakta represents the last unmanifest state of matter, that ever remains there in the unmanifest state, and beyond that and within too is the "Purusha" or the Spiritual Aspect, the Supreme Self, pervading. In this

way it shows a very close connection between the three stages of manifestation and creation, which cover the Whole Space from the unmanifest to the grossest form of manifestation.

“B”

THE SAME PROCESS SHOWN DIFFERENTLY

“Brahmano Avyaktam, Avyaktat mahat, Mahato Ahankarah, Ahankaraat Panchatanmaatmani. Pancha Tanmaatrebhah Pancha Mahaabhootani, Mancha Mahaabhootebhyo Akhilum Jagat”, Up. P. 381.

1. Here the word ‘Brahmanah’ is used for the Supreme Self, though, yet it is actually the “Param-Brahma,” the unmanifest, or the charges state, within which the Supreme Self is called by the names of Parameshvara, Paramaatmaa, Purushottama, the Highest Self, the Transcendent and so on, This is the “Parama-Avyakta” state of matter, which exists in the space in between 67 and 65 digits. Therefore, Brahmanah and Paramavyakta is one and the same thing. Even if Brahmanah is used for the Supreme Self, which is All pervading and has no separate identity. So in that sense too, It becomes One with the unmanifest.

Next is the Mahat Tattva, the charges state of matter. This is also a part of that “Param-Avyakta,” the unmanifest, in which and upto which the act of manifestation goes on. At one time it is called unmani-

fest and at another time as manifest. It pervades in between 64 and 62 digits.

3. The third one is the "Ahankaarah," the formation of the subtle forms of manifestations, atoms etc, which form the letter form of the syllable "Aum".

It pervades in between 61 and 51 digits.

4. In the meantime, during the course of formation of Aumkaara, the subtle forms (Panch Tanmaatraani) of all the five great elements also come into being, side by side, with the formation of Aumkaara or Ahamkaara.

5. In the Adhyaatmic state of creation the five great elements and the four, Manas, Buddhi, Chitta and Ahankaara are formed, but remain in invisible form.

Then the same subtle forms (Tanmaatraani) manifest into gross forms (Mahaabhootaani) first in a mixed, but nebulous form, out of which are created the stars of the universes. Hence, "Akhilam Jagat", that is the formation of the whole universe or universes come into being.

"C"

THE SYSTEM OF CREATION ACCORDING TO SAANKHYA.

There are 10 Essentials that are essential for the essential routine of the creation. They are ever in existence there, in some form or other, to serve as both the efficient and the material causes of the Creation.

These essentials are first divided into two main parts:— (a) One is known as the Spiritual, or the Purusha Aspect, which is the efficient cause of Creation,

(b) And the other is known as Prakriti, which serves as the material cause. The order of these 10 essentials is as following:—

1. Purusha, 2. Prakriti, 3. Vikriti, 4. Mahat Tattva, 5. Ahamkaara or Aumkaara, 6. Aakaashah, 7. Vaayuh, 8. Agnih, 9. Jala and 10. Prithvee.

They remain first in the invisible form, as far as are the formation of the subtle forms of manifestation.

These Essentials being only 10 in number play an essential part in the order of the essential credentials of all the essentials that are essentially essential for the essential routine of all kinds of Creation.

Such as there are 10 vowels, 10 directions (Cardinal points) 10 Aumkaaras, (in the whole Brahmaanda), 10 Universes (in each Aumkaara), 10 Rudra Lokas with each Mahesha Loka, 10 Vishnu Lokas with each Rudra Loka, and so on.

The figures 10, 20, 30, 40, 50, and so on all indicate the increase by Ten. "Ekam, Dasha, Shatam.....Dasha Vridhyaayathaa Kramam". This process of multiplying by 10, (1, 10, 100, 1000, 10000 and so on) also proves the order of increase by ten times.

The 10 circles that come into being during the course of manifestation and the figures 1 to 9 represented by

them and the zero of the void, in the centre all prove the order of 10.

1. **Purusha**- is the Supreme Self, pervading in the whole space, it is also known as the Spiritual Aspect.

2. **Prakriti**—within the Spiritual Aspect, side by side, in some portion of it, and in some form or other eternally exists "Prakriti", the material aspect. In the equilibrium state this material aspect (Prakriti) is called "Pradhaana" and "Padmaa", which pervades in 66 digits.

3, **Vikriti**- in some portion of Prakriti, is ever going on, Vikriti, the manifestation.

4. **Mahat Tattva** :—In the Lower portion of Vikriti, there is ever going on manifestation and in the Higher portion it remains in the unmanifest state known as Mahat Tattva; but there is another state, which is still higher than the higher state of Vikriti. It is called Param, Brahma, and Param Avyakta. This is the Highest or the last state of matter. All these three states, manifest, unmanifest and the ever unmanifest; or Brahma, Mahat Brahma and Param Brahma; or Vyakta, Avyakta and Paramavyakta fall within Prakriti the Natural state of matter.

5. **Ahankaara or Aumkaara** :—during the course of manifestation, when the subtle forms, known as the atomic state, the molecule state the particle state etc. are formed, a shape that resembles the face of an elephant, is automatically formed, by the flow of

matter, which is called the Aumkaara, or Ahankaara, or Gajaanana.

6. **Akaashah** :—During the course of formation of Ahankaara some space is left vacant all around, because of the condensation and consolidation of the subtlest form of matter. This space is known as Aakaashah, “Aatmanaa Akaashah Sambhootah”, because “Aum” is “Aatmaa”, therefore through the formation of Aumkaara, (Aakaashah) ether comes into being.

7. **Vaayuh** :—In the equilibrium state of matter by the presense of the Supreme Self is caused the stimulation to motion and action, whereby the whole frame of Brahmaanda or the Brahma-Chakra is set to motion. This motion causes air, this vital air is called the “Praana”, and later on when the atoms molecules and particles come into being there is the increase in their mass and the increase in the mass increases their heaviness and the heaviness causes motion and motion causes the air. This Air is the “Vaayuh” called.

8. **Agnih** :—The motion causes air, the air causes obstruction, the obstruction causes friction and the friction produces fire. This fire is Agnih called.

9. **Jala** :—Though the water is always there in Atoms, molecules, particles, and the stars, in some form or other; yet it becomes manifest as water, only, when the heat and light of the heavenly bodies are radiated, and when the gasses of Hydrogen and Oxygen mix in the ratio of “H₂ to O.”

10. **Prithvee** :—The same is the case with 'Prithvee', although it exists in all the three conditions of matter, solid, liquid and gas ; yet earth as earth can only be seen, then and then, when the light and heat of a body are radiated and the water is separated from mud and sand by means of evaporation.

The finer a thing the more powerful it is. And because space or ether is the finest one among them, so it became the first vital element, without which there can be no existence of anything whatsoever. Then comes the number of the air, without which there is no life. The third one is the fire in the grade of essentials. The number of water is the fourth and of the earth, the fifth.

This is experienced, in the daily life. A man can live without food for some days, without water for a day or so, without the fire (the natural latent heat) for a few hours, without air for a few minutes and without space for a few seconds, but without the soul, (the Purusha or the Spiritual Aspect, can not live, even for a hundredth part of a second.

Therefore, these are the Essentials that are essentially essential for the essential routine of the Creation.

NOTE :—1. Out of these five elements, each of them contains all the five elements. The subtlest one contains in the subtlest form and the grossest one contains in the grossest form, but all of the five elements are made up of the five and contain all the five in more or less proportion. Not only that much, but they also contain the various kinds of the metallic elements, in some form or other.

2. All the three systems A, B & C. mentioned before are not quite clear. Hence defective and confusing. So there is a dire necessity of clarifying their distinctions.

A. According to the first system they are :—The senses, their objects, Manas, Buddhee, Aatmaa, Mahat Tattva, Paramavykata and Purusha

B. According to 'B', there are Brahman, Avyakta Vyakta, Mahat, Tattva, Ahanksara, Pancha Tanmaatraani, Pancha Mahaa Bhootani and the Akhilam jagat.

C. And according to 'C', the third or the Sankhya System, there are the 10 essentials.

Purusha, Prakriti, Vikriti, Mahat Tattva, Ahamkara, Aksashah, Vaayuh, Agnih Jala and Prithvee

In some cases there is overlapping and repetition of the same state. Hence the order requires Readjustment.

First there is One Purusha Aspect, which is pervading the whole space. Secondly, there is Prakriti or the material aspect, which has first three states, (1) Paramavyakta (2) Avyakta and (3) Vyakta. The Vyakta state has nine stages of development, or forms of manifestation, from the outer most part to the innermost, or from the subtlest to the grossest form. These nine forms are the nine kinds of developments of matter of the three constituents, which first remains in the charges state. The further developments are :—1. Charges state, 2. Electron and proton, 3. Atom, 4. Molecule, 5. Particle, 6. Gas 7. Nebulous, 8. Liquid and 9th is solid state of matter. And in all of these states all the five gross elements (space, air, fire, water and soil) are there in some form or other and in more or less proportion.

A comparative chart of the three systems mentioned before.

A	B	C	
Purusha Paramavyakta 67 to 65	Brahmanah or Param Avyakta	Purusha & Prakriti	Paramaatmaa. & Param Brahma
Mahat Tattva 64 to 62	Avyakta or Mahat Tattva	Vikriti or Mahat Tattva	<div style="display: flex; align-items: center;"> <div style="border-left: 1px solid black; padding-left: 5px; margin-right: 5px;"> Sakthe Brahma Adhyatma </div> <div style="border-left: 1px solid black; padding-left: 5px; margin-right: 5px;"> Ishvara Actual form of Atmakara </div> <div style="border-left: 1px solid black; padding-left: 5px;"> Mahad Brahma B R A H M A </div> </div>
Chitta or Aatmaa 61 to 59	Ahamkaara & Pancha Tan- maatraani.	Ahamkaara	
Buddhi 58 to 56	Pancha Maha Bhootani	Akashah	
Manas 55 to 52		Vaayuh	
		Agnih	
		Jalam	
		Prithvee	
the senses and the dieties of the senses.	Akhillam Jagat 10 universes 1 to 51	Creation or 10 universes	
As well as the objects of the senses. 51 to 1	One universe 1 to 49	One universe.	

Antaratmaa

NOTE The Ahankaara of 'B' and 'C' systems is nothing but Aumkaara, as shown in colum 'd'. Hence it pervales in the space from 61 to 52 digits. This is the actual form of Aumkaara. The Pancha Tanmaatranani and the Pancha Maha Bhootvani of 'B' and 'C' systems are also included in the formation of Aumkaara.

2. The number of digits of distance given in each column are both inclusive.
3. Under the columns A and B are given the number and names of the essentials that are required for the essential creation of the stars etc. according to the systems shown by the various Upanishads.
4. Under the column 'C' is given the system as propounded by the Saankhya Philosophy.
5. Under columns " d to i " are given the names as they actually stand for, according to the readjustment of their orders.

SUMMARY OF PART I.

The spiritual and the material aspects are the efficient and the material causes of manifestation and creation.

*Samyukta Metat Kshara Maksharamcha, Vyakta -
Avyaktam Bharate Vishva Meeshah. Naarada
Pari Vraajakopnishad,—Adhy. 9 St. 7.*

The same theory of creation differently expressed and made simple and easy to be understood.

Through the combination of the spiritual and the material aspects the Lord fills up the whole space with the unmanifest and the manifest.

The nature of the Supreme Self, the Lord Creator is two fold Material and the Spiritual. Geeta, Ch. VII, St. 4 deals with eight fold nature of the material aspect. and stanza 5 deals with the spiritual aspect, which pervades in all the three forms of Creation, Adhyaatmic. the Adhi Daivic and Adhi-Bhautic, and sustains them all.

1. The unmanifest and the manifest.

The unmanifest state of matter is of two kinds :— One that takes place at the end of each Cycle. That is at the time of the dissolution of all sorts of manifestations and other is that unmanifest, which pervades in the 9th circle of the material aspect, and which ever

remains there in the unmanifest state, even during the course of manifestations. This unmanifest state of matter is known as "Paramavyakta, where the Spiritual Aspect is called Paramaatmaa.

The manifest is also of two kinds :- One is known as the subtle forms of manifestations or the Adhyaatmic Creation, or the formation of the letter form of the syllable "Aum" or Aumkaara and the other is called the gross forms of manifestations or the Adhi Daivic Creation, the stars of the universes.

The gross forms of manifestations too, are of two kinds :- One is called the Adhi Daivic creation, the stars, and the other is called the Adhi Bhautic creation, or the cooled heavenly bodies and the bodies of the beings and the non-beings in them.

The unmanifest is also called the equilibrium state of matter or the Saamyavasthaa or Layaa Avasthaa of Prakrite. In this equilibrium state the three constituents of matter, Tamas, Rajas and Sattva, remain for a fixed period of time, in their respective spheres, in layers, layering one over the other in a circular form, like the three motor tyres of the three different sizes :- big, bigger and biggest, put in order.

These three layers of the three (Gunas) constituents of matter, in due course of time are set to motion by the presence of God, when each of them also changes into three sub-layers, so that there come into being the nine layers in all.

The matter of these three and the nine circles, is the origin of the science of figures, colours, letters and creation of stars.

The last circle of the Sattva out of these nine circles ever remains in the unmanifest state as there is no possibility of the creation in it. Because it is too high, hence out of the reach of the other two constituents Rajas and Tamas to get mingled with it. This is also called Paramavyakta, the ever unmanifest.

The matter of the 8th and the 7th circles is called the "Mahat Brahma" and the matter of the 6th, 5th, 4th, 3rd, 2nd and the 1st circles, during the course of the subtle forms of manifestations is called Brahma, Aumkaara, or Aum. Therefore, in these eight circles, the matter is ever in motion and action and hence the process of creation too, is ever going on.

So the subtle forms of manifestations are called the Brahma, the unmanifest as Mahad Brahma, and the last unmanifest is called the Param Brahma, or Param-Avyakta, or the "Moola Prakriti".

2. BRAHMAANDA BHITTI.

The matter of the 6 circles, from 8th to 3rd form the belt or the thickness of the shell of Brahmaanda, and the matter of the 2nd and first circle form the Viraata state, or the nebulous state, the Trunk like shape of the last part of Aumkaara.

In terms of digits, they can be divided as following :-
Param Brahma, or Paramavyakta, or Moola Prakriti

pervades in between 67 and 65 digits. Mahad Brahma or Avykata pervades in 64 to 62 digits, Brahma Aumkaara, Ahamkaara or subtle forms of manifestations pervade in 61 to 52 digits, in all the cases both numbers are inclusive. Or the unmanifest or the Moola Prakriti pervades in 67 to 65 digits, the Brahamaanda shell pervades in 64 to 55 digits and the Viraata state, or the nebulous form pervades in 54 to 52 digits.

During the course of manifestation in the subtlest state the matter of the three constituents first moves upwards, and as it goes on mixing with other constituents and thereby acquiring mass and weight, so it cannot keep on moving up in a straight, or perpendicular line, but that by and by, with the increase of mass, the weight is increased, with the increase of weight the heaviness increases, the increase of heaviness causes motion, motion causes air, air causes obstruction, obstruction causes deflection and the deflection causes circular motion.

This happens from both the sides of the belt, so that they form two circles, which meet in the centre of the Brahamaanda. The first halves of these circles, being of too subtle a nature, are supposed to be invisible. The motion of the visible two halves (though actually, still in invisible state) and their jointly flowing downward in a curling form is represented by the letter form of the syllable "Aum" or "Aumkaara" of the Deva Nagari Script. And as this Aumkaara very closely resembles the face of an elephant, the two ears and the trunk

taken together, so, as a living proof thereof, they have taken "Gajaanana" the face of an elephant to represent Aumkaara.

Therefore, this form of the syllable "Aum" and not the sound is the source of origin of the creation of both the stars and the vowels of the Sanskrit Alphabet.

Aumkaara Prabhavaa Devaah, Aumkaara Prabhavaa Swaraah. Aumkaara Prabhavam Sarvam Trailokyam Sacharaacharam. Dhyana Vindoopanishad. 41. St. 16.

Later on, the formation of the universes and the various shapes presented by the combination of stars and the different forms of aspectarians so formed, gave rise to the formation of the consonants of Sanskrit Alphabet. Therefore, the Devanagari script is the natural, original and a scientific one, and represents a true picture of the cosmography.

As the creation of the stars of the universes came out of the Gaja, elephant's Trunk like formation of "Aumkaara", so it became known as Jaga or Jagat the worlds or the universes, which are ever in motion.

The seers of the past made out from the forms of the starry aspectarians an exact number of letters to denote the digits of the distance of the layers and spheres of both the manifest and the unmanifest.

3. THE ORDER OF CREATION

During the course of manifestations, first came into being the four subtle forms of manifestations, in the

frame of the whole Brahmaanda, or the "Brahmachakra", beyond which is the unmanifest. The names of both the aspects are given below : -

In the Material Aspect.	In the Spiritual Aspect.
1. The Saakshichaitanya state or the foremost primeval causal form of matter known as "Tan maatraa",	The Saakshi Chaitanya Aumkaara, the egoism or the I-ness or "Ahankaara".
2. The Eeshvarachaitanya state, the sprout or the causal form of matter, having light only, also known as the Atomic state .	Eeshwara Chaitanya. "Chitta" the Sub Conscious mind.
3. The Hiranyagarbha Chaitanya state, having light and heat, through the combination of the atoms of the combustible matter, or molecule state .	Hiranyagarbha Chaitanya, "Buddhi", the intellect.
4. The Virata Chaitanya state, or the state of formation of particles , having light, heat and gas, the nebulous form or the form of the stratus like formation of clouds. These four stages make up the layers and spheres of the Brahmaanda and the same is represented in the brain of a being. This is why the head is also called the Brahmaanda.	Virata Chaitanya, Virata Purusha, "Manas", the mind. These are the four councillors, or the "Antah Karana Chatushtaya", or the four vrittis, immotions and currents of the sub-conscious mind.

In all the forms of the manifestations the Spiritual Aspect is automatically bound fast, and each of the manifestation of the material aspect has a certain name, and the Spiritual Aspect too has a corresponding name for it.

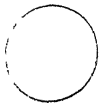
Names of the Material Aspect	Names of the Spiritual Aspect.
1. The unmanifest, that ever remains there, even, when there is manifestation going on in some part of the Brahmaanda, is called Param Brahma.	1. The Highest Self, the Supreme Self, Paramaatmaa.
2. The Avyakta, or the unmanifest, which manifests is called Mahat Brahma.	2. The Adhyaatma.
3. Brahma, or Aunkaara, or the subtle forms.	3. Aatmaa, Aham, Higher Self.
4. Stars of the universes or the gross forms.	4. Adhi-Daiva, Han-sah, High Self.
5. The individual cooled heavenly bodies or the bodies of the beings or non-beings in them	5. Adhi - Bhoota, Soham, (Jeeva) the individual soul.

In the Material Aspect.

In the Spiritual Aspect


Again in order of size and merits they are as following :—	The order of superiority and inferiority among Gods according to their powers is as following :—
1. Aumkaara or Brahmaakaara or Ahamkaara.	1. Aatmaa, Aham or I, Maheshvara, Eeshvara, Naraayanah, Gajaanaana.
2. Mahesha Loka. 1,	2. Lord Shiva, Mahadeva, Hansah, Prabha Vishnu or Mahesha.
3. Rudra Lokas, 10. 4. Vishnu Lokas, 100. 5. Brahmaa Lokas, 1000. 6. Indra Lokas, 10000 7. Prajaapati Lokas, 100000 8. Dhruva Lokas, 7 digits. 9. Rishi Lokas, 8 digits. 10. Aaditya Lokas, 9 digits 11. Bhoorlokas, planets 10 digits.	3. Rudra, Maha Vishnu, or Eesha. 4. Vishnu, Eesha. 5. Brahmaa, Eesha 6. Indra, or God 7. Prajaapati, ,, 8. Dhruva, ,, 9. Rishi, ,, 10. Soorya, Sun ,, 11. Bhuh ,,
All are called Rudras, Aadityas, Suns and stars or Lokas.	
All are called Gods, Devas.	

1. ALL THIS IS PERVADED BY THE SUPREME SELF, "PARMAATMAA"



Therefore they advocate—The Doctrine of non-dualism 'Advaitavaada' or Oneness of God. Although the material aspect, Prakriti is ever there, yet as they take it to be in the unmanifest state, for some time and then in the manifest state for some time, and again in the unmanifest state, so it is supposed to be non-existent, by persons of some schools of thought. Therefore they say that there is only the Supreme Self and nothing else. But as the cycle of creation and dissolution is a non-stop one; so the extinction of the material aspect, even for a second is an impossibility. Hence, "Advaita Vaada", the nondualism is a mere supposition and no Reality.

2. The Doctrine of Dualism, "Dwaita Vaada," or the two Circles.



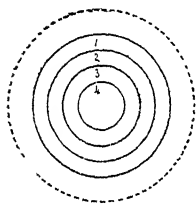
There are the two aspects, material and the Spiritual, existing side by side. They are ever there. They are both beginningless and endless. So long as the matter remains in the unmanifest state, there is no manifestation and creation; but the Dualism is there. Therefore it is called "Dwaita Vaada". This doctrine of course holds good for all times.

3. The Three Circles.

Of Brahma, Mahad Brahma and Param Brahma;
or of Antaraatmaa, Aatmaa and Paramaatmaa;

4. The Four Circles.

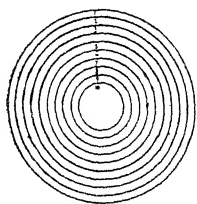
The circle of Prakriti has three constituents of matter, Tamas, Rajas, and Sattva, which in due course of time become manifest with their colours black, red and white, respectively.



Hence these three circles and the circle of the void in the centre make up the four circles. Now the manifestation is just to start.

Because the three circles of the three constituents change into nine circles, and there is one circle of the void in the centre, so in all there come into being the 10 circles. Hence we shall start from the 10 circles downwards to the four circles.

5. The Ten Circles, and the Manifestation.

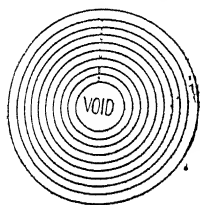


In due course of time, by the presence of the Supreme Self there is caused excitement to motion and action in the three circles of the three constituents of matter (Tamas, Rajas and Sattva), when automatically they

change into 9 circles, each of them changing into three circles, according to the nature and colour of the adjacent constituents.

These nine and the one circle of the void in the centre together make up the Ten Circles, which are the origin of the Science of numbers and figures, 1, 2, 3, 4, 5, 6, 7, 8, 9 and 0 (10).

6 The Nine Circles, and the Creation.

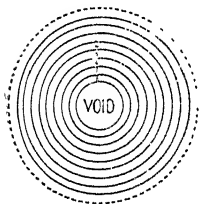


Out of these ten circles, the innermost circle is a void so it is left out-from being taken into account, hence there remain only nine circles of the material aspect, the Prakriti, which in the long run, become known as the Nine Goddesses, or the Nava Durgass, or the Nava Aavarnas of the material aspect.

These are the original causal forms or the original Primeval and natural forms of the causal matter, which, in due course of time manifest into various forms of creation.

7. The Eight Circles

Out of the 10 circles, the outermost or the third circle of the Sattva constituent, being too far and too high gets no chance of mixing with other constituents, without which there is no manifestation, so it is left out.

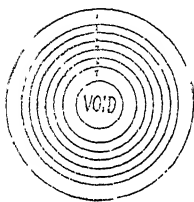


And the inner most circle too is only a void, so that is also left out of consideration.

Therefore, there remain only eight circles out of the ten circles. These serve as the main source of creation.

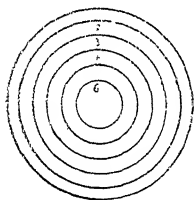
8. The Seven Circles, and the Seven Colours

Out of the 9 circles of the three constituents the 9th circle is of the same nature as that of the 8th circle, so both are taken as one. Similarly, the first circle out of the 9 circles is also of the same nature as that of the 2nd circle, so both are taken as one. Hence there remain only seven circles. These seven circles are the origin of the seven colours, formed by the mixture of the original three colours, black, red and white of the matter of the three constituents, Tamas, Rajas and Sattva, respectively.



9. The Six Circles.

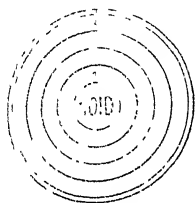
Out of the nine circles of the three constituents, the outermost circle or the 9th circle ever remains there as unmanifest and hence in invisible condition, so it forms a separate identity as the 6th circle.



Out of the remaining eight circles of the three constituents, there come into being the four chaitanya (conscious) states, known as 1. Saakshi Chaitanya, 2. Eeshvara Chaitanya, 3. Hiranyagarbha Chaitanya and 4. Viraata Chaitanya states. Therefore including the innermost

circle of the void and the outermost circle of the unmanifest, in all they make up 6 circles.

10. The Five Circles, and the Creation



The four circles of the four Chaitanya States, (the Saakshi, the Eeshvara, the Hiranyagarbha and the Viraata Chaitanya states) from 2nd circle to 5th and the void in the centre constitute the five circles, excluding the 1st circle of the unmanifest ; where starts the manifestation and creation. The former four circles form the subtle form of Aumkaara from which are created the stars of the universes. The fifth circle of the void is used for the formation of the universes and their movements.

11. The four Circles and the Creation.

As the circle of the ever unmanifest is invisible and so is the circle of the Saakshi Chaitanya state, which though serves as the background of the subtle forms of manifestations, yet as it is nearly in the same state as is the matter of the last unmanifest state, so it is also left out of consideration and thus there remain only the four circles of the Eeshvara Chaitanya, the Hiranya Garbha Chaitanya, the Viraata Chaitanya, and the circle of the void, in the centre.

The actual process of manifestation is found in these four circles only. The Eeshvara Chaitanya represents the atomic state, the Hiranya Garbha Chaitanya represents the Molecule state, the Viraata Chaitanya represents the Particle state or the nebulous state and the

void in the Centre is used for the formation of the stars of the various universes, from the clusters of the nebulous form thrown out from the last point of the Viraata Chaitanya State.

CREATION

12. The Three Circles again and the Creation.

(a) The aforesaid four circles Theory is actually 3 circles Theory itself ; because the fourth circle of the Void, in the centre is nothing but a void and hence the space for the movements of the stars of the various universes, which come into being as the result of the manifestation and Creation.


(b) The three circles of Eeshvara, Hiranyagarbha and Viraata states make up the letter form of the syllable "Aum", or Aumkaara, which is also known as Viraata Purusha, and from which are being created the stars of the universes.

(c) The difference between the first three circles theory under para 3 and this three circles theory is this that the first one represents the three states of the material aspect and this one gives in details the 3rd state of material aspect known as Brahma. So this three circles theory deals with the manifestation and creation direct and takes no account of the other two states Para Brahma and the Mahad Brahma.

(d) This is the process of the formation of one Aumkaara. In the same way and with the same process,

simultaneously there come into being the 10 Aumkaaras, in the whole belt of the Brahmaanda and from these 10 Aumkaaras are being sent forth the stars of the 10 Universes, all around in the whole belt of the Brahmaanda.

13. Sustainance and the Two Circles again.

 This two circles theory represents the two forms of manifestation, the subtle and the gross. The first one shows the formation of the subtle forms of Aumkaaras, and the second circle of the gross forms of manifestations shows the gross forms of Aumkaaras. There is a certain period of time for the existence of an universe, which is 100 years, according to the time of the Lord of the universe, the Mahesha Loka. And at the end of which time the universe returns again to the same unmanifest state.

14. Cycle of Creation and Dissolution.

At the end of the cycle of Creation, or after the expiry of the 100 years or revolutions of the Lord of the universe, the Mahesha Loka, taking all the stars of the whole universe into its own body returns to the same ocean of the subtle forms of manifestations, from which it was created in the beginning.

After returning to the original ocean of the subtle forms of manifestations the matter remains there for a fixed period of time, during which time it is recharged with the energy and other necessary and essential

qualities, after which period of time it begins to manifest again, hence there is again creation. This is called the cycle of Creation and Dissolution.

The matter is never at rest. It is ever in motion and changing forms. At one time it is in the process of composition and at another time it is in the process of decomposition. The process of Creation and dissolution or the process of composition and decomposition is an automatic one. It is ever going on and will never end. It is in fact beginningless and endless.

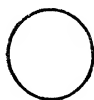
15. Day and Night of the Prakriti.

This creation and dissolution time is called the day and night of Prakriti. The Creation time is the day and the dissolution time is the night.

16. The One Circle Again.

During the course of dissolution, the matter returns to the unmanifest state again, there it remains for some time in the equilibrium state, when the matter of the three constituents return to their respective circles, which exist there in the order of Tamas, Rajas and Sattva, from inside towards outside, or one higher than the other. Then there exist only one circle of the material aspect in the equilibrium state, excluding the circle of the void in the centre.

This may be the one circle of the Non dualism.



Because when the matter returns to the unmanifest state again then it is known as Brahma. Therefore, the expression "Eko Brahma Dwitéyonaasti, is used only for this state of matter.

Geeta Ch. VIII St. 20 & 21:—Clearly define the Avyakta and the Paramavyakta and prove that, that unmanifest state of matter which falls between 64 and 62 digits (Geeta Ch. VIII. 18) is quite apart from that Paramavyakta state, which ever remains there, in the unmanifest state forever, and falls within 67 and 65 digits, both digits inclusive.

This is the place, known as Abode Supreme, to be searched for and reached to, after reaching which, there is no return again. Geeta Ch. XV, Stanzas 4 and 6.

1. MANIFESTATION AND THE FORMATION OF 10 AUMKAARAS.

During the course of manifestation, the equilibrium state of matter changes into three spheres.

- (a). The Paramavyakta, the unmanifest that ever remains there in that unmanifest state from 67 to 65 digits, (1).
- (b). The "Brahmaanda Bhitti Vishaalam", shell of the egg like form of the subtle forms of manifestations, or the belt of Prakriti, which has a thickness of 10 digits of miles in depth, from 64 to 54 digits, (2).
- (c). The flow of matter of the subtle forms of manifestations, having a resemblance of the Trunk of an elephant, known as Viraata Chaitanya state, spreading over 54 to 51 digits of miles in depth, (3).
- (d). In the second sphere with the process of formation of one Aumkaara, simultaneously come into being the 10 Aumkaaras.
- (e). **The formation of one Aumkaara or Ahankaara.** In the second sphere, known as the "Brahmaanda Bhitti Vishalam", first there come into being

the four subtle forms of manifestations, Saakshi Chaitanya, Eeshvara Chaitanya, Hiranyagarbha Chaitanya and Viraata Chaitanya state. Out of which is formed the subtle form of Aumkaara, or the letter form of the syllable "Aum".

- (f). This subtle form of Aumkaara serves as the root and the root cause of the stars of universes. From one Aumkaara are being created the stars of Ten universes, one by one and turn by turn from the greatest star to the smallest one.
- (g). With the formation of Aumkaara is also the formation of Ahankaara.

Aumkaara is 'Aum' and Aum is the spread out of matter in the subtle forms of manifestation from 'A' to 'M', that is Aatmaa, the soul Aspect.

Similarly, 'Ahankaara' is 'Aham' and 'Aham' is 'I', and 'I', in the body is the soul aspect. Vide Ch: IV of part I of this book.

2. Manifestation and formation of Ten Aumkaaras and the Lotus Flower with 10 Petals, when the Moola Prakriti is called Padmaa and Kamalaa.

All around the Belt of Prakriti, the Natural state of matter, during the course of manifestation, there come into being the 10 subtle forms of Aumkaaras

which very closely resemble the petals of a Lotus flower the "Padma", or Kamala; and after the name of this Lotus Prakriti is called "Padmaa", or "Kamala", "Kamalawaalee," to which belongs this Lotus; or which stands on this Lotus. Because the formation of this Lotus takes place between 64 and 51 digits and the "Moola Prakriti" exists between 67 to 64 digits, which space is beyond the formation of the Lotus; hence Lakshmee is said, "Amala Kamala Sansthaa", standing or sitting, on this pure and Devine Lotus.

This 'Padma' (Lotus) exists within 64 digits and 'Padmaa' (Lakshmee) exists within 66 digits of miles (in depth in the unmanifest state). The Sea of the unmanifest is given the simile of water in which grows this Lotus, and in this Lotus is the root of all Gods, Stars, beings and nonbeings. Therefore it is said that, "Huua Jalase Kamala Paidaa, Kamala Men Moola Hai Saaraa". This is a very common phrase sung in the folklores of a very common nature by the persons of an ordinary walk of life; but its grandure and significance are beyond expressions.

3. The Formation of Lotus Flower, 'Padma' and Eeshvara, Naaraayana, Gajaanana and Aumkaara.

(a) With the manifestation is the formation of the Lotus, which represents the frame of the Brahmaanda, as a whole. It is the first and foremost Creation. It is the Root of all kinds of Creation. It is the dearest and

nearest to both Prakriti and Purusha, or Lakshmee and Naaraayana.

This is why this Lotus is praised in the Vedas, the Upanishads and the Puraanaas, times and often. And for the same reason this Lotus is said to adorn the hands of both Lakshmee and Naaraayana. Both of them are also shown in the pictures in a standing or sitting postures over this Lotus.

For this very reason in the Vaidic culture (the worldly lotus flower) has been considered to be an ominous one; and of great importance; hence they have been using it in all prominent functions, considering it as the most sacred emblem.

As Lakshmee is said to be sitting on this particular Lotus flower, "Amala Kamala Sansthaa". Similarly, is said to be sitting "Naaraayanah" on this particular Lotus of Nature and of the Natural state of matter. "Naaraayanah Sarasijaasana Sannivishtha."

That is Naaraayana is sitting most comfortably, on a Lotus. The word "Padma" indicates 64 digits, and the word Naaraayanah indicates 58 digits, which is the distance of the middle portion of the formation of Aum-kaara, or of the 3rd state, the Hiranyagarbha Chaitanya state. This state or the actual Letter form of the syllable "Aum" takes from 61 to 51 digits. And Eeshvara-Chaitanya state also pervades in 61 to 59 digits. Therefore, this Eeshvara, Naaraayana is said to be sitting on the "Padma" (the Lotus), which exists within 64 digits.

- (b) **Why Lakshmee is Shown Standing on the right side of Naaraayana whereas in other cases she is shown on the left side only.**

This Naaraayanah falls within the folds of "Padma", Lakshmee or Prakriti; hence Lakshmee is shown standing on the right side of Naaraayanah; as there she is Superior to Him; but when they both Incarnate as the Human beings or take the Human Forms, then their positions are changed vice versa. Just as Seetaa will be found adorning the left side of Raama; and Raadhaa the left side of Lord Krishna.

Their positions are changed, through the law of Photography; or by the law of representing the Heavenly things on this Earth and so on.

Just as we have taken the form of Aumkaara to represent the true form of Naaraayanah and Eeshvarah, similarly, the same form of Aumkaara represents the shape of Gajaanana, which very closely resembles the face of an elephant.

The two ears and the trunk of an elephant, including the head and the face make up the true picture of the Letter form of the syllable "Aum", or Aumkaara.

4. The 10 Issocelles Triangles and the Sudarshana Chakra, or the Brahma Chakra.

During the course of manifestation, the motion of the matter, though, in genneral is circular and semi-circular one, yet if it is shown by the straight lines, it

makes a shape that very closely resembles an Issocelles Triangle.

Therefore, all the 10 Aumkaaras can be represented by the 10 Issocelles Triangles.

The Issocelles Triangles can be represented by the spokes of a wheel, and the wheel resembles, very closely the formation of a 'Brahma Chakra', or 'Sudarshana Chakra'.

And because the Purusha Aspect, or the Supreme Self is shown greater than the material aspect, "Prakriti," by 10th Part; therefore, the Sudarshana Chakra which is but the manifestation of 'Prakriti', is shown as a weapon in the hand of the Lord Supreme.

Therefore, the true Incarnations of the Lord Supreme will always be seen having this Sudarshana Chakra in their hands. Such as Lord Krishna, Narayana and Vishnu.

This is one of the greatest proofs of Lord Krishna's being the "Poorna Kalaa Avatar" or the incarnation of that Lord Himself, who is known to possess the 64 Kalaas and called Adhyaatma.

5. Prakriti as Lakshmee and the Manifestation

It has already been proved that the subtle forms of manifestations exist between 64 and 51 digits and these Manifestations form a lotus like formation, in the

whole belt of the Brahmaanda. But the material aspect (Prakriti) exists still further right upto the 66 digits. Therefore, she is said to be standing on that particular Lotus or that she is so great that Lotus is only an insignificant thing only to adorn Her hand.

The two elephants shown on both sides of Lakshmee represent the two Aumkaaraas, out of the Ten Aumkaaras of the whole Brahmaanda.

The ocean from which rises the Lotus flower is the ocean of the unmanifest from which rise the subtle forms of manifestations, that eventually give rise to the formations of the **petal** like formations of a Lotus, as a whole.

All sorts of metals are the production of the material aspect (Prakriti) and this Prakriti is the Lakshmee called. Therefore, Lakshmee is said to be the Mother Wealth or the Mother of Wealth.

LAWS THAT GOVERN THE CREATION.

1. **Creation (Srishti) :—**By the word creation is taken here to mean the manifestation and formation of the atoms, molecules and particles and thereby the formation of nebulous bodies, which consequently change into star, from the biggest, the Mahesh Loka to the smallest, the planets and the Satellites.

From the Viraata Chaitanya state, which is at a distance of 51 digits of miles from here, are being separated or sent forth the clusters of nebulous form.

Creation also means the creation of both beings and non beings. The Sanskrita words for creation sustainance and dissolution are "Srishti, Sthiti and Laya." They indicate 34, 46 and 48 digits, respectively. They show the distances of the Indra Loka, Rudra Loka and the Mahesha Loka, respectively. This clearly shows that the creation of the beings will go on right upto the Indra Loka, Rudra Loka acts as sustainer throughout, and Mahesha Loka as the absorber of all.

The word dissolution or Laya does not mean destruction; but that it means mingling and dissolving into and becoming one with the body of the primary.

Through the presence of the Supreme Self, in the equilibrium state of matter, automatically, is caused excitement to motion and activity, when the whole frame of the equilibrium state of matter is set to motion, then there come into being the subtle forms of manifestations.

‘A’ Formation of Atoms of Electric or Devine Nature.

The excitement causes motion and the motion causes air, the air causes deflection and the deflection causes mixture of the two constituents (Sattva and Rajas) of matter, when the formation of the atoms of the electric nature come into being.

The nature of the matter of these two constituents, Sattva and Rajas, behave similar to that of “Purusha and Prakriti aspects; or the electrons and protons, respectively.

That is from the mere mass of electric charges, the matter of the third circle of Sattva constituent acts as electrons and the matter of the second circle of Rajas acts as protons, and from their different proportions of mixture, there come into being the different elements.

So far is the Predominance of Sattva, or of electricity; or the creation of the atoms of electric or Divine Nature, Daivee Sampata.

In the Upanishads it is praised as Saudaminee Parama Vilaasam, Saudaminee Nichayaakaaram and so on. That is they say that, in the last unmanifest state,

there is nothing but the lustre of electricity and the collection of the lustre of electricity.

‘B’ Next is the formation of the atoms of the Magnetic or Demonic Nature, Asuree Sampata.

When the whole frame of the equilibrium state of matter is set to motion the motion causes air and the air causes deflection and through the motion & deflection the matter of the first circle of Tamas comes into contact with the matter of the second circle of Rajas, whereby there come into being the atoms of the magnetic nature. Here the matter of the first circle of Tamas acts as electrons and the matter of the second circle of Rajas acts as Protons.

(i) Thus there come into being first the two main categories of the matter of (“Vidyut Dharmee”) electric Nature and of (“Chumbaka Dharmee”) Magnetic nature.

(ii) The matter of the two circles, first and the third of Tamas and the Sattva behaves as Negative and the matter of the second circle of Rajas behaves as Positive.

(iii) This is the first order of motion, mixture, creation and formation of the atoms. So far there is the mixture of two constituents of matter, either of Sattva and Rajas, or of Tamas and Rajas only.

(iv) In the second order of motion, mixture and creation the matter of all the three constituents get

mixed, when the formation of the molecules come into being.

(v) In the 3rd order of motion, mixture and creation there is mixing and remixing, mingling and remingling of the matter of the 3 constituents of the three circles, so there come into being the particles.

(vi) The process of manifestation is the same as mentioned before on page 29. These manifestations are called the subtle forms of manifestations, which spreadout in 13 digits from 64 to 51. Beyond 64 and upto 67 digits is the spreadout of the matter which always remain there in the unmanifest state. Because, when the matter moves up from one sphere to another it gets mixed and the mixture causes condensation and consolidation of the matter, whereby the mass is increased and the **increase** of the mass increases the heaviness of the particles, the heaviness causes faster motion and the faster motion causes greater air, the **greater** air causes greater deflection, the greater deflection causes circular motion so that the matter which was first moving upwards began to bend towards side ways and the continuous bent forced it to fall back to 51 digits from the height of 64 digits.

(vii). Under the circumstances, there is no possibility of the matter of the whole circle of the Sattva constituent being mixed with the matter of other two constituents, Tamas and Rajas. Hence only some portion of it gets mixed with the other constituents and some portion remains there quite untouched and unaffected. So

it remains there in the "Paramavyakta", unmanifest state, for ever :

(viii). The subtle forms of manifestations are divided into five circles. These five circles are given the names of 1. Paramavyakta or Mool Prakriti, 2. Saakshi Chaitanya state, 3. Eeshvara Chaitanya state, 4. Hiranyagarbha Chaitanya State and 5. Viraata Chaitanya state. They pervade from 67 to 65, 64 to 62, 61 to 59, 58 to 56 and 55 to 52 digits of miles in depth, respectively.

(ix). In these five spheres the matter exists in a state of Progress from the subtlest state to the subtle. That is 1. is mere charges state 2. the charges state ready to manifest 3. the atomic state, 4. the molecule state and 5. the particle, or the nebulous state.

(x.) Within the spheres of these subtle forms of manifestations there is ever the presence of some portion of the Supreme Self which is also already there, filling up the whole space, without a gap or break. Hence the names Chaitanya, Adhyaatma, Aatmaa, Eeshvara, Naaraayanah, Maheshvara and so on are given to it.

(xi) In this state of manifessation the formation of the Tanmaatras of the elements ; specially, of the five gross elements come into being. The formation of the space, the air and the fire takes place in between 64 and 54 digits.

The Sentence, "Aatmanaa Aakaashah Sambhoota" clearly shows that the formation of space or ether already came into being between 64 and 54 digits, with

the formation of Aumkaara (Aatmaa) ; and the air is also caused there alone, at the first start of the motion. The same is the case with the fire, which is caused by the combustion of the atoms of the combustible matter.

All these take place before 54 digits. Even the presece of the water and the earth in some form or other is already there. The word "Praanah" indicates 56 and the word Hiranyagarbhah indicates 58 digits and these two words are the indicator of air and fire, so they are already created there before 54 digits.

(xii.) This is also verified by the picture of Lord Vishnu having in His four hands the four symbols of the four elements, the space, the fire, the water and the earth. Shankha, the "couch" represents the space, Chakra, the wheel represents the fire, Padma, Lotus, represents the water, Gadaa represents the earth and the breath of the Lord represents the Air, and the Lord Himself is Naaraayanah, the Aumkaara, which spreads out in the whole space in general and in between 64 to 52 digits in particular, as Viraata purusha. The four hands of the Lord represents the four Chaitanya states, Saakshi, Eeshvara, Hiranyagarbha and Viraata Chaitanya states. Thus all the four subtle forms of manifestations are represented by the Lord and because the matter is still in the invisible condition, so they say that Eeshvara, Naaraayanah, Aumkaara or Maheshwara is Nirakaara, formless. Whereas, Aumkaara already gives the idea of some form, "Aakaara".

This Naaraayanah is also called Padma Naabha and Keshava. "Padma Naabha" means having a Lotus in the Naval, which clearly gives the idea of a physical body. And the word 'Keshava' litterally means a dead body lying on the surface of the water. The lying posture of Padma-Naabha in the ocean of the subtle forms of manifestations is given the simile of a dead body lying on the water. All these names given to the various forms of manifestations prove that God has a Form. Aitareeyopanishad.

The confusion is only due to the subtleness of the matter, and taking 'Brahma', 'Aum', Para Brahma and Aumkaara for Eeshvara and Parameshvara ; and at the same time taking Eeshvara to be formless, shapless and so on, which of course is not. Because Eeshvara is Aumkaara and Aumkaara has all dimensions, shape, size, length, breadth and thickness. Hence Eeshvara has a Form, no matter howsoever subtle it may be.

xiii. (a)—The causes of Creation are the two main things. Purusha and Prakriti ; or the Spiritual and the material aspects, (Chetana and Jarha).

(b) The material aspect is seen manifest into five forms :—

(i) Aakaashah, (ii) Vaayuh, (iii) Agnih, (iv) Jalam, and (v) Prithvee. These are the five states in which matter can be found. They are not the elements in the real sense, but that in each of them are contained the various elements.

These five are the stages of developments of the matter, like the solid, liquid and gassy forms. In the unmanifest state the material aspect, at one time becomes **one with the space**, at another time becomes one with the air, at a third time becomes one with the fire, at a fourth time becomes one with the water and at a fifth time it becomes one with the soil or earth. Therefore, these are the five different states and stages, in which the material aspect and its various elements remain, during the process of manifestation. And in each state all of the five elements remain there together with other elements. Each of them contains in some form or other all the elements. Therefore, they are called the great elements, or gross elements, the "Pancha Mahaabhootaas", and not the ordinary elements. They are not like an atom which has only one element.

These five (Mahaabhootaas) Great elements form the bodies of stars, beings and non-beings, from the finest to the grossest one, and from the smallest to the biggest one. They are formed of the three constituents of matter, Sattva, Rajas and Tamas, in more or less proportion of mixture.

xiv. There are different opinions about the system of mixture of the matter of the three constituents, (Sattva, Rajas and Tamas,) during the course of manifestation from the unmanifest.

(a) (i) The first one is this that $\frac{1+1, 2+2, 3+3}{T+T, R+R, S+S}$

$1+2, 2+3; 3+2, 5+1; 6+6, 12+12, 24+24,$
 $\overline{T+R, R+S, TRS+SR, TRSSR+T}$

48+48 or 96. This 96 is supposed to be the number of elements in all. Here T stands for Tamas; R for Rajas and S for Sattva. This is why, they say that the three constituents mix and remix eight times. Vide p. 29 of this book.

(ii) 96 fingers is the length of a man according to his own fingers. The Sacred Thread too, is prepared with 96 rounds of the fist of the right hand of the man for whom it is prepared, and so on.

(b) The second method of mixture is $1+1, 1+2, 2+3, 5+3, 8+8, 16+16, 32+32, 64+64, 128+128, 256+256$, or 512. These are the numbers of elements according to some opinions and 256, in others opinion.

(c) There is a third system, which is as following:—
 $3 \times 3 = 9, 9 \times 3 = 27, 27 \times 3 = 81, 81 \times 3 = 243, 243 \times 3 = 729$
 and so on. And $729 \div 2 = 364\frac{1}{2}$, which gives the actual number of days of a year. This number of days is also corroborated by the result, obtained from the measurement of the tip of a trunk of an elephant (Gaja), which has a very close relation to the (Jagat) world.

That is, $3\frac{5}{11} \times 360 \times \frac{7}{22} = 4\frac{4}{11} \times 100$, or $364 \frac{5}{11}$, or $364.11.6$.
 $26 \frac{9}{22}$, or nearly 364.6. This is the actual time taken by the Earth to make a complete revolution round the sun, and not 365.6, due to precession of the sun.

2. **Sustenance (Sthiti)** It has already been metioned before that the heaviness causes motion, motion causes air, air causes obstruction,

obstruction causes friction and friction causes fire; but the obstruction also causes deflection, the deflection causes circular motion and the continuous circular motion causes orbital or revolutionary motion. Therefore, the speed of the stars and the gravitation power of one another called the law of relativity ("Anyohyan-yasmin Pratishthite", Up. P. 68) and the gravitation Power of the Primary hold fast all the secondaries, in the space, till they are finally absorbed by it.

3. (a) **Absorption (Laya).** In accordance with the proportion of the radiation of heat and light of a heavenly body, there begins the condensation and consolidation in the body, and increase in its heaviness. With the increase of heaviness, the speed increases and with the increase of the speed increases the air, with the increase in the air increases the obstruction and the increase in the obstruction increases the deflection, the increase in the deflection increases the curve of the motion, and the increase in the curvature of the motion decreases the circle of the orbit.

(b) Thus the radius of the orbit, or the distance of the body from its primary decreases proportionately in proportion to the radiation of light and heat of the body, and in proportion to the increase in its heaviness. So that the continuous decrease in the length of the radius, takes the body closer and closer to its primary; when, at last, the primary, through its gravitation power absorbs it into its own body.

(c) This system of creation, sustenance and absorption is commonly shown in the Puraanas, the Ūpanishads, and the Vedas. Such as :—

*“Namah Savitre Jagadeka Chakshushe,
Jagat Prasooti, Sthiti, Nuasha Hetave;
Trayee Mayaayastrigunatma Dhaarine,
Viranchi, Naaraayana, Shankaraatmane”.*

The sun is praised as being the cause of creating this world in the beginning, sustaining it in the middle and absorbing it, in the end. That is, one and the same primary, at one time acts as Brahmaa, the Creator, at another time as Vishnu, the Sustainer and at a third time as Mahesha, the Destroyer or Absorber. The same is the case with all the subsequent Primaries in the whole universe.

(d) So the same expressions are also used for Mahesha Loka, the centrifugal force of the whole universe, known as “Kaalaagni Rudra”, because this last or the 11th Rudra, the Mahesha Loka devours up the whole universe, in the end, and in due course of time.

*“Kaalaagni Rudrah, Sadaashivah Sanhaarakaaale
Sanhaaram Kritvaa-Sanhaaraaksham
Mukuleekaroti”. Up. P. 183.*

That is Sadaashiva, the Kaalaagni Rudrah, (Mahesha Loka) at the end of the cycle devours, or absorbs the stars of the whole universe.

And this is also corroborated by another reference :

“Sarva Raashyaapakarsha Sanchite Kaalo,
Rudra Loka Nivaasa Siddhyartham”
“Hemaadri Prayoge, Mahaa Sankalpe”.

That is, as the result of performing such and such worship, the worshipper asks the Lord that he should be given a chance of living in the Rudra Loka at the time of the absorption of all the constellations into the body of Rudra, the last Rudra or the Mahesha Loka. This passage is uttered commonly at the time of a rite, ritual and sacrifice by a Sanatanist Purohit.

(e) All the constellations are made up of stars of different subsystems of the universe, and the absorption of all the constellations means the absorption of all these subsystems of the universe into the body of the Primary of the whole universe, the Mahesha Loka. Under this process of absorption, there is neither destruction, nor burning of the matter. Hence it is never lost but simply undergoes various changes.

(f) Similarly, the words, Lokaanta Kaaree, Sarva Lokaanta Kaaree, Kaala Kaalo Mrityu Mrityu, and so on are used for Mahesha Loka, which mean that the Mahesha Loka is the death of deaths, destroyer of the destroyers, the primary of the Primaries of the universe. That is, Mahesha, rather the Mahesha Loka, is the Primary of all the stars of the universe.

The same is also the case with the absorption of universes, by their Primary, the Aumkaara, which

devours them up, at the end of the cycle, and creates them at the beginning of another cycle (Kalpa.)

(h) The time of one set of creation or of one universe from creation to desolution is the **DAY** and the time from desolution to creation is the **NIGHT**, and both taken together form a complete **DAY**, or a complete rotation time of the matter but in fact it is a complete revolution time, a year of the Matter.

(i) It is of course a day of Aumkaara. This day is said to be a second or (Kshana or Nimesha) winking of an eye of the Moola Prakriti, the Pradhaana, or the Paramavyakta state of matter. **“Nimesha Unmeshaa Bhyaam Jagat.”** That is the time of closing and opening of an eye of the Moola Prakriti is the time taken by the dissolution and the creation of an universe.

(j) Through this process of absorption of secondaries by the primaries we can infer that the primaries must have comparatively greater and great sizes than all of their secondaries.

4. **The order of creation of the stars :—**is this that the biggest one is created first and it is followed by other stars of the order of bigger, big, small, smaller and smallest ones and so on.

“Hakaarena Vahiryaati Sakaarena Vishet Punah”,

Up. P. 292.

That is when the Lord exhales Hiranyagarbha, Mahesha Loka and other stars of the universe are

created and when He inhales, from the smallest to the biggest stars are all absorbed by Him. This gives a clear idea about the order of creation and the order of absorption.

Or in other words it may be said that the creation takes place from the biggest star "H" and the absorption takes place from the smallest one "S". 'H', represents Hiranyagarbha and 'S' represent Srishti, the Earth or both the Satellites and the Planets.

5. The order of absorption of the stars into their primaries-is this that the smallest, though, is born in the last, yet, as it is the first to radiate its light and heat so it is the first to be absorbed by its Primary. In this way, one by one, all the secondaries are absorbed by their primary and the primaries, too, become the secondaries of their respective primaries, which absorb them turn by turn and one by one, in due course of time.

6. Creation of five gross elements.

(a) Wherever, there is a void there is space and wherever, there is space, there is matter, in whatever the form it may be; wherever there is matter there is motion and wherever there is motion there is air, whether in perceivable or imperceivable form. The same is also the case with fire. Therefore, the ether, the air and the fire pervade in the space having a radius from 1 to 67 digits of miles in distance.

(b) As regards the water (Jalam) and earth (Prithivee) as such, they are formed at the last stage, which is also known as the grossest form of matter. But as a

matter of fact they are always there, in some form or other.

(c) The matter which is composed of the earth, the water and the fire, either in invisible or visible condition, or in solid, liquid, or gassy form, has 8 stages :— 1. the charges, 2. the electrons and protons (so far is the unmanifest state) 3. the Atoms, 4. the molecules, 5. the particles, 6. the (so far is the subtle form of manifestation) Nebulous (Neehaarikaa) state, 7. the Stars (Tara) and 8. the cooled bodies or the solid forms. (Geeta Ch. VII stanza 4, expresses the same idea) Vide page 68 of this book.

(d) The same matter, which at one time pervades in the space, at a distance of 67 digits of miles, gradually descends, stage by stage, condensing and consolidating, step by step, so that its diameter decreases from 67 digits to 55 digits. And when the same matter is poured forth, or rather separates from the main nebulous form and spreads out in the form of an universe, takes 49 digits of miles, as its diametrical distance. And at the end of the cycle of creation or by the time, the universe returns again to the same original unmanifest state, its diametrical distance is further reduced to 24 to 22 digits of miles.

7. The matter is poured forth from the main Nebulous form, or the body of Aumkaara, or Viraata state in equal volumes, numbering up to 10 only. But the process is such that each time each volume is divided and sub divided in volumes of the order of:—I, 10, 100, 1000.

10000, 100000, 1000000, 10000000, and 1000000000 respectively, so that the stars of the order of Mahesha, Rudra, Vishnu, Brahmaa, Indra, Prajapati, Dhruva, Rishi, Aaditya and Graha are created, respectively, with those numbers.

8. (a) As regards the formation of the satellites (Upagraha), asteroids (Laghu Graha) and comets (Dhoomra Ketu,) they are formed through the subdivisions of the last order of stars (in the long run, called planets) of the solar systems.

(b) Firstly, it can be verified by the similarity in the motions of the planets and the satellites. If they had been created directly from the main source, their motions would have been just opposite to the planets. Secondly, there can be only 10 sets, having their origin in the same source, and not 11, as the whole scheme is governed by the law of 10. Therefore, the satellites, the asteroids and the comets are formed through the attraction of the sun and the planets, from their own nebulous bodies.

9. Shape and size of the Heavenly bodies.

The law for the shape and size of the Heavenly bodies and their orbits is this that they are and must be of the shape and size of an egg of a hen (kukkataandavat). This law is applicable, from the unmanifest state of matter

to the starry forms in particular and in the case of cooled bodies in general.

10. The Ratio of the minor and the major axes.

The minor and major axes of the heavenly bodies must have the ratio of 1 to $1\frac{1}{2}$ respectively. And the same ratio is also to be found in the minor and major orbital Axes, with slight changes. In the case of the body the major axis extends towards the north and in the case of the orbit the major axis extends towards the south.

11. Space required for a System.

The space required for each system is $1\frac{1}{2}^{\circ}$ of the circle of the orbit of its primary; but for its spreadout on both sides, or on all sides, it takes $1\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2}$, or $3\frac{3}{2}^{\circ}$ of space of the orbital circle of its primary.

12. The diametrical distance of the orbit of the last secondary—of a primary, or of a system including its 10 secondaries and the primary is only one hundredth part of the circle of its primary's orbit, or $\frac{360}{100}^{\circ} = 3\frac{3}{2}^{\circ}$

13. The comparative values and positions of stars and the systems of stars. The solar system is 1/100th part of the sun's orbit, the Rishi system, including the 10 solar systems, is 1/100th part of its orbit, the Dhruva system, including all the 10 Rishi systems, is 1/100th part of its orbit, the Prajaapati system, including all the 10 Dhruva systems, is 1/100th part of its orbit, the Indra system,

including all the 10 Prajaapati systems, is 1/100th part its orbit, the Brahmaa system, including all the 10 Ind systems, is 1/100th part of its orbit, the Vishnu system including all the 10 Brahmaa systems, is 1/100th part its orbit, the Rudra system, including all the 10 Vishnu systems, is 1/100th part of its orbit, and the Mahesh system, including all the 10 Rudra systems is 1/100th part of its orbit. This is called one universe.

14. There are 10 systems of universes, that are being produced, one by one, from one Aumkaara, and there are 10 Aumkaaras, in the whole Brahmaanda. So the 10 systems of universes take 100×10 , or 1000 times the space, occupied by one system. That is, all the 10 universes are 1/1000th part of the Viraata Chaitanya Loka, the Viraata Chaitanya Loka is 1/1000th part of the Hiranyagarbha Chaitanya Loka, the Hiranyagarbha Chaitanya Loka is 1/1000th part of the Eshvara Chaitanya Loka, the Eshvara Chaitanya Loka is 1/1000th part of the Saakshi Chaitanya Loka and the Saakshi Chaitanya Loka is 1/1000th part of the (Param Avyakta) unmanifest. This is also corroborated by the law of distance as shown in many Upanishads.

15. There are 9 digits of miles in the depth of the subtle forms of manifestations, ($100 \times 1000 \times 1000$) known as "Brahmaanda Bhitti," leaving the Viraata Chaitanya and the unmanifest states aside. (Vide Upanishad, page 317, " $12500000 \times 2 \times 4$, or 100000000 ".) And the whole space, including the unmanifest and the subtle forms of manifestations have the depth of (1000

$\times 1000 \times 1000 \times 1000 \times 1000$), 16 digits. 10, 12 and 16 digits (Dashaantam Dwaadashaantam & Shodashaantam) are taken for the depth of Aumkaara by different upanishads; from Viraata Chaitanya state to Eeshwara Chaitanya state, ($1000 \times 1000 \times 1000$), from viraata to a portion of Saakshi, ($1000 \times 1000 \times 1000 \times 100$) and from viraata to the last point in the ever unmanifest state, respectively.

16. (a) One system of universe has 49 digits of miles of diametrical distance, and the 10 systems of universes have 51 digits; and including the unmanifest and the manifest there are in all ($16 + 51$), 67 digits. And 1000 times space is towards the centre of the Space.

(b) All the stars of one universe and the 10 universes of one Aumkaara are connected with one another in various ways, so that they form a family system throughout, from the satellites to the last and the greatest star, the Mahesha Loka, and from one universe to another, and from the last universe to the Aumkaara and its four states, and beyond that to the last unmanifest.

17. **Motions**—There are several motions of the stars, that are going on simultaneously.

(a) **Rotation**—First is the rotationary motion. When the wheel of the unmanifest moves to the right, naturally the matter begins to move to the left. In the long run, this very opposite motion becomes known as the rotationary motion of the heavenly bodies. So long as there is the pull of the molten matter inside the body, there is the rotation. Completely cooled bodies have no rotation.

(b) **Revolution**—Second one is the revolutionary motion. The downward motion, or the speed caused by the heaviness of the body, in the long run becomes known as the revolutionary motion of that heavenly

body, helped by the slight pull of the gravitation power of its Primary.

(c) **Precession**—There is a third motion known as precession. This is due to the motion of the Primary of the system. It is in an opposite direction, which is taking its whole system with it. This precession is the connecting link between the secondaries and the primaries of the whole universe, and there is no end of it, as it goes right up to the first primary, of the universe, the Mahesha Loka; and even beyond It.

(d) There is a fourth motion caused by the primary of the sun, which causes the four Yugas, Sat, Treeta, Dwaapar and Kali, and the deluge as well as the topsyturby positions of the earth, together with several other phenomenal changes. It has also its own precession. In this way there are 11 motions.

(e) The eleventh motion is taking the universe as a whole, towards the south west direction. This motion takes to make a complete revolution in nearly 33 digits of years, according to the years of our earth.

18. (a) **Directions of motions of the stars**—Each alternate set of stars is moving in opposite direction. That is, the preceeding set of stars is moving in the opposite direction of the following set of stars. Such as the planets move towards the East, and the Suns move towards the West, the Rishi Lokas move towards the East, and the Dhruva Lokas move towards the West, the Prajaapati Lokas move towards the East, and the Indra Lokas move towards the west, the Brahmaa Lokas move towards the East, and the Vishnu Lokas move towards the West, the Rudra

Lokas move towards the East, and the Mahesha Loka moves towards the west.

(b) This system of motion is due to the fact that the flow of matter of each set, in the nebulous form, from the Main Origin, the Viraata Loka is thrown out in opposite directions, similar to that of the flow of a river, which takes alternate courses, or the swinging of the head of an elephant, to and fro, from right to left or east to west.

(c) The eastward or the westward motions of the bodies, in the long run change either towards East to North, or West to North. In fact they move from North to South and South to North, and in between these two directions fall the East and the West. Therefore, either they move from N. to W., W. to S., S. to E., & again E. to North; or N. to E., E. to S., S. to W. and again W. to North. These motions are responsible for the changes in the weathers, seasons, and the directions of the monsoons, as well as, for the precessionary motions. This subject will be dealt, at length, in some other volume.

19. Time and the Standard of measurement of time :—

First of all the moon, alone was considered to be the standard of time, but later on, they also began to calculate the time from the apparent motion of the sun, which is actually the motion of the Earth.

20. (a) Precession of the Sun and of other Stars :—The, precession of the sun means the annual motion of the sun known as "Ayanaansha", is not yet settled, they differ even among themselves and in spite of their up-to-date observatories, some say it is 50" per year, some say it is

50.1"; 50.2"; 50.22"; and so on; but as a matter of fact actually it is about 46'8583," and apparently about 49'5049". The learned Astronomers, Arya Bhatta and Parashara had also fixed it at 46'3" and 46'5," respectively.

(b) Therefore, the actual time of revolution of the sun is 27658'85135 years of our earth, and 28425' 125 years, according to the years of the moon. These figures will also prove that the mean time of the Sun's rotation, from its equator to the polar regions should be nearly 28'425125 days, which when multiplied by thousand will give the revolution time of the sun, in years of the moon. That is $28'42515 \times 1000 = 28425'125$ years, which are equivalent to 27658'85135 years of the earth. All these things will be dealt with, in details in a separate volume.

(c) They say that due to this precession, one day more is to be added to the calandar year. But instead of adding one day, it should be deducted from the days of the Calandar year. So that there should be only 364 days and about 7 hours. Because the mean time of the day is taken to be 24 hours; whereas it ought to have been taken only 23.56.4, instead of 24 hours. So after 2304½ years there will be a lapse of one month, in the same way, as the lunar month does, in three lunar years. So after 2304½ years, or after the completion of 30 degrees, a month is to be dropped and started again, one month in advance. Such as the first of January will start on the 1st of December, or the 1st of the Hindi month of Vaishaakha will be counted from the first of Chaittra.

(d) As the precession of the sun retards the motion of the Earth so the precession of the Rishi Loka retards the motion of the sun and the precession of the Polaris retards the motion of the Rishi Loka, in turn and so on. This precession goes on controlling, from the lowest to the top most, and from the smallest to the biggest Primary star of the universe.

(e) This is because, the motions of the two alternate systems of stars are opposite to each other (vide Para 18-a). This is an established law and order of motion. This law is observed right up to the Mahesha Loka. Therefore, the Precession of all of them is to be taken into consideration, before we fix the rate of annual motion of the sun or of any other star. This is why the actual and apparent motions differ. As in the case of the sun, they are nearly $46.8583''$ and $49.5049''$ second of a degree, respectively.

21. There is no possibility of collision among the stars.

(a) The process of creation is such, that there is a certain period of time and space, in between the interval of the creation of the two successive stars and sets of stars. In the course of which interval the former body takes its own course, and the latter body can never catch it.

(b) In the first place, the body that is created first is greater in volume than the latter; hence, the speed of the former is also greater than the latter.

(c) Secondly, during the course of formation of a body, through the condensation and consolidation of

the matter, some space is automatically left vacant on all sides of the body. The same space serves as the space and interval of time between the creation time of the two successive bodies.

(d) Thirdly, the gravitation power of the Primary controls the secondaries.

(e) Fourthly, the motions of the two ulternate systems of stars are opposite; —so naturally, they are separated far and wide. Therefore, there is no chance of their going out of the folds of their respective primaries and collide with other stars.

(f) This law holds good, specially, in the case of the main primaries. Therefore, there is no possibility of their meeting and colliding with one another, at any time, and at any rate, except in the case of absorption of the secondaries by their respective primaries, in due course of time, turn by turn, and one by one.

(g) Rotationary motions cause days and nights, and revolutionary motions cause seasons and monsoons, in the cooled heavenly bodies.

(h) Well regulated as their motions are, and well governed as their systems are, therefore, there is no possibility of any greater or smaller star, planet and satellite colliding with one another.

(i) This orderly system is very beautifully and systematically described in the Vedas, Upanishads, and the Puranas.

22. Revolution and Rotation Time of each star.

For all the nebulous bodies, the time of rotation into thousand is the time of their revolution.

It is not necessary to multiply the day, or rotation time by 360 or 365, to find out the number of the days of each revolution of a star, or planet. *It is rather absurd to suggest it, or apply the principle of one heavenly body to another, as each body has quite a different time of rotation and revolution.*

23. The depth of the universe, or the milky way.

As a whole the depth of both visible and invisible universe is 49 digits of miles, in distance. Though, it looks round, yet actually, it stands like a curved tree; hence, the simile of a peepal, fig, or a banyan tree is given to the universe.

(a) The peepal tree represents, both the subtle and the gross forms of manifestations; whereas, the banyan and the fig trees represent the universe and its subsystems, only.

(b) There are 1000 galaxies in an universe. They are invisible to the naked eye, and some of them are, even, invisible to the most powerful microscopes.

24. Movements of the main Stars of the Universe.

(a) So far, the Mahesha Loka has moved only $0^{\circ}-3'-14''$ of its revolution, a circle of 360° .

(b) The Rudra star, to which our system belongs, has moved, so far only $1^{\circ}-48'-0''$ of its revolution.

(c) The Vishnu star, to which we belong, has moved 180 degrees.

(d) Our Brahmaa star, has completed 50 revolutions, and now has entered into 51st revolution, of which, it has not yet completed even one degree.

(e) So far, our Indra star has made 5000 rounds, Prajaapati star 500000, Dhruva star 50000000 rounds and so on.

(f) Our universe is in an infant state, yet, as it has not yet moved even one degree space of its circumference.

(g) The universe, as a whole, is moving towards the south west direction.

25. Positions of the Stars.

The positions of the main stars of the universe are as follows:—

(a) The Mahesha Loka, the centrifugal force, of the Lord of the universe is in the south, behind the *Moola Nakshatra* of Sagaterius, and is moving towards the south-west direction, with the whole universe.

(b) All the 10 Rudra stars are in the north and the Rudra star, to which we belong, coincides with Aarudra (Nakshatra) star.

(c) All the 100 Vishnu Stars are all around us, in all directions. And our Vishnu star is in the south of Brahmaa star and coincides with Abhijit star.

(d) All the 1000 Brahmaa stars are situated all around us. And the Brahmaa star, to which we belong, is in the north of Vishnu star and coincides with Pushya star.

(e) All the 10,000, Indra stars and also other subordinate stars to Indra stars are all around us and form the galaxies. Our Indra star is in the north-west of Brahmaa star and coincides with the red star (Betlegese) in the Mrigashiraa constellation.

(f) Our Prajaapati star is in the middle of the milky-way and coincides with the actual north of our solar system. It is just opposite to Rohini constellation towards its North.

(g) Our Dhruva Star is the Polar star, which is nowadays at $23^{\circ}.27'$ degrees towards the south, from the Prajaapati Star.

(h) Our Rishi star is the Swaati-star of Libra Sign. It is in the south of the Polaris.

(i) Our sun is the last one, out of the 10 suns of our Rishi star, their primary. It is at about 4° of Aarudra star, today, (1950, A. D.).

26. Our position in the universe.

With respect to Mahesha Loka, we are in the north, with respect to all the Rudra Lokas, we are in the South, with respect to the first Vishnu Loka we are in the North, with respect to the first Brahmaa Loka we are in the south-west. Similarly with respect to Indra star we are in the south west direction and with respect to

Prajaapati star we are in the south; whereas, with respect to Dhruva star we are in the south East and with respect to Rishi star we are in the north. With respect to the sun, our earth revolves round it from North to South, or North to East; E. to S., S. to W. and West to North.

27. Motion of Stars and the Universe.

As a whole, the universe is moving towards the south; but with respect to the motions of the stars of various subsystems and subsystems of the subsystems it may be said that some of them are moving towards the south, some are moving towards the north and many of them are moving towards the East and many towards the west, N. W., N. E., S. W., and S. E., and so on. This is why, we see at night, and specially, in the moonless night, the stars, passing in all directions in the heavens; when the sky is clear.

28. The universe as a whole is contracting, and will completely collapse in 36 digits of years, according to the years of the first planet of the first sun and in 33 digits of years according to our planet.

29. (a) With the motion of the polaris moves our Rishi system, with its solar systems.

(b) The Magnetic South Pole :—The North pole of the earth of today is actually the magnetic south pole. Because, in the beginning it was attracted by the polaris, so it points towards the Polaris and will always be pointing towards it, due to its Magnetic attraction.

It wheels round and round, from North to South and south to north, with the motion of the Polaris.

(c) **The Geographical North Pole** :—The Geographical North will always be found pointing towards the actual North.

30. Revolution time, or a year of each Star :—The time of one revolution of the sun, the Rishi Loka, the Polaris, the Prajaapati and the Indra stars is in between 26 and 27 thousands, lacs, crores, Aravs and Kharavs of years, respectively, according to our earth's years.

31. (a) The plant and the animal creation :—The process of creation takes its own course, and is very slow, but gradual. A certain period of time is fixed for the nebulous state of the heavenly bodies, and after their cooling to a certain degree, there is a time limit for the creation of the beings and the non-beings in them. And when they are completely cooled, there remains no more possibility of the existance of both the plant and the animal lives in them.

(b) Just as the belt of matter exists in the middle only, and there is nothing both, outside and inside it. Similarly, the manifest state, too, exists only in the middle, and it remains in the unmanifest state in the beginning, and in due course of time, it returns again to the same unmanifest state, in the end. (Geeta Ch. II stanza 28). The same is also the case with the creation of the beings and the non-beings on the surface of the partially cooled heavenly bodies. The being

can exist only in the middle state. Because, there cannot be any creation in them, in the nebulous state at the beginning, being too hot and also when they become too cold, in the end.

32. The distances of the different layers and spheres of the manifestations of the material aspect with their respective names :—

i. The Supreme Spirit pervades in the whole space both within and without the material aspect, and even beyond it, in 75 digits.

ii. The ever unmanifest, known as “Parama Avyakta”, “Moola Prakriti”, and Para Brahma pervades in the space from 68 to 70 digits of miles in distance, both numbers inclusive.

iii. The unmanifest known as “Mahaan, Mahat Mahat Tattva, Mahat Brahma and Pradhaana” pervades in the space, from 65 to 67 digits of miles, in distance. The same is also known by the names of Ahankaara Saakshi Chaitanya, Mahaakaarana and the Primeval Nature.

iv. The subtlest form of manifestation, known as the Eeshvara Chaitanya state, Kaarana, the causal form, Chitta and the state of formation of atoms, pervades in the space, from 62 to 64 digits.

v. The subtle forms of manifestations, known as molecule state, Hiranyagarbha Chaitanya, Sookshma and Medhaa state pervades in the space, from 56 to 61 digits.

vi. The subtle forms of manifestations, known as particle state, Viraata Chaitanya, (sthoola), gross and Manas pervades in the space, from 55 to 58 digits.

vii. The space required for the creation of the 10 universes is 100 times, from 53 to 54 digits of miles, in distance.

viii. The space required for the creation of one universe is 49 digits of miles from 3 to 52 digits.

ix. The space required for the full stretch of the 100 rounds of the 10 universes is 1000 times more, towards the centre of the space.

Therefore, the length of the radius of the void in the centre of the space is 54 digits and the radius of the whole space is 70 digits.

x. As a rule the space required for the existance of the Nameless Supreme Self still further beyond 70 digits should be 1,00,000 times more, so that the diameter of the whole space filled by the Supreme Self comes to 75 digits.

33. The law of distance of main stars of universe.

(a) First secondary's distance into 1000 is equal to the distance of the last secondary, and the last secondary's distance into 100 is equal to the distance of the primary's primary.

That is, $1st \times 1000 = last$, and $last \times 100 = Primary$.

Thus, from one system to another, there is a difference of 6 digits or five zeros.

(b) The distances from the Earth to the Mahesh Loka can be summed up in the following manner :—

i. The spreadout of the earth is within thousand of miles.

ii. The distance of the moon is within lacs miles.

iii. The distance of the sun is within crores miles.

iv. The distance of the last planet is within Aravas of miles.

v. The distance of our sun from its primary is within kharavas of miles, and so on.

(c) The distance of the first planet of the first sun of the first Rishi Loka of the first Dhruva Loka, and so on is 6 digits. Therefore, go on adding five zeros for each higher system. So that the distances of stars of the first order of systems of the universe are as follows ;—

Mahesha Loka is at 49 digits of miles.

The 10 Rudra Lokas are now between 48 and 45 digits.

The 100 Vishnu Lokas are now between 43 and 40 digits.

The 1000 Brahmaa Lokas are now between 38 and 35 digits.

The 10000 Indra Lokas are now between 33 and 30 digits.

The 100000 Prajaapati Lokas are between 28 and 25 digits.

The 1000000 Dhruva Lokas are between 23 and 20 digits.

The 10000000 Rishi Lokas are between 18 and 15 digits.

The 100000000 Aaditya Lokas are between 13 and 10 digits. Vide Para 35c. on Page, 158.

The 1000000000 Planets are between 8 and 5 digits.

34. (a) The order of the distance of the secondaries from the primaries, at the time of their creation was, 10, 20, 30,.....and 100 times. That is, with regards to the planets of our solar system, they were in the beginning at 10 crores, 20 crores 30 crores.....and 100 crores of miles distant, from their primary, the sun, from the first planet to the 10th one, respectively.

(b). (i) The first planet of our solar system has already been absorbed by the sun, long ago. So the 2nd planet Mercury has now become the first planet.

(ii) Our planet was first at 40 crores of miles distance, from the sun, and in 13 digits of years time (1000000000000) it has come down to nearly 9 digits or 10 crores of miles distance, and in next 13 digits of years it will be absorbed by the sun. When long before

this time, it will be already too cold to have any vegetation and life on it, say after nearly one Arava (1000000000) years.

35(a) The diametrical distances of the stars of the first subsystems of the universe.

The diameter of the first sun of the first Rishi Loka is within 4 digits.

The diameter of the first Rishi of the first Dhruva Loka is within 6 digits.

The diameter of the first Dhruva of the first Prajaapati Loka is within 8 digits.

The diameter of the first Prajaapati Loka of the first Indra Loka is within 10 digits.

The diameter of the first Indra of the first Brahmaa Loka is within 12 digits.

The diameter of the first Brahmaa of the first Vishnu Loka is within 14 digits.

The diameter of the first Vishnu of the first Rudra Loka is within 16 digits.

The diameter of the first Rudra of the Maesha Loka is within 18 digits.

The diameter of the last Rudra of the Mahesha Loka is within 20''

And the diameter of the Mahesha Loka is within 22 digits of miles in distance.

35 (b) The diametrical distances of the stars of the last sub-systems of the universe,

The diameter of the last Sun of the last Rishi Loka is within 6 digits.

The diameter of the last Rishi of the last Dhruva Loka is within 8 digits.

The diameter of the last Dhruva of the last Prajaa-pati Loka is within 10 digits.

The diameter of the last Prajaapati of the last Indra Loka is within 12 digits.

The diameter of the last Indra of the last Brahmaa Loka is within 14 digits.

The diameter of the last Brahmaa of the last Vishnu Loka is within 16 digits.

The diameter of the last Vishnu of the last Rudra Loka is within 18 digits.

The diameter of the last Rudra of the Mahesha Loka is within 20 digits.

And the diameter of the Mahesha Loka is within 22 digits.

Note :—1. The distances given above are only of the stars of the first, and the last orders, therefore, the distances of other stars falling in between these two sub-systems are in between the two given digits. Such as, the diametrical distance of Antares, Jeshtha star, which is the 2nd, Indra of the first Brahmaa system, is nearly 13 digits. (Shaantikalpdrum Page 85, St : 3.)

2. The magnanimity of the distances, time and space, in connection with the stars of the various subsystems of the universe is such that no accuracy can be guaranteed, except giving figures in digits, when 10 and 99 can be represented equally by 2 digits. Hence only the idea about the fundamental principles and laws of distances is to be taken into consideration.

35(c) The distances of the first order of subsystems of the universe as shown in para 32-c.

The stars of the first order of subsystems	in the beginning was	and to-day is
The distance of the first planet of the 1st sun	6 digits	5 digits
of the first sun (6 + 5), ...	11 ,,	10 ,,
„ „ „ Rishi (11+5), ...	16 ,,	15 ,,
„ „ „ Dhruva (16+5) ...	21 ,,	20 ,,
„ „ „ Prajaapati(21+5),	26 ,,	25 ,,
„ „ „ Indra (26+5), ...	31 ,,	30 ,,
„ „ „ Brahmaa (31+5),...	36 ,,	35 ,,
„ „ „ Vishnu (36+5), ...	41 ,,	40 ,,
„ „ „ Rudra (41+5), ...	46 ,,	45 ,,
„ „ last Rudra (46+3), ...	49 ,,	48 ,,

Note:—1. Vide “Vaalmeeeki Raamaayana Yuddha Kaanda, Sarga 28, sts. 33 to 38, for the law of adding five zeros, and the 5 sets of five letters of Deva Naagari. Script. $8+5+5+5+5+5+16=49$.

2. All the given distances are of the secondaries from their primaries.

35.(d) The distances of stars of the last order of sub-systems of the universe.

The distance of the first planet of the last sun of the last Rishi Loka of the last Dhruva Loka, and so on was 9 digits, in the beginning and now is 8 digits; so add five zeros for each higher system.

Stars	in the beginning was	and to-day is
The distance of the first planet of the last sun ...	9 digits	8
of the last Sun (9+5). ...	14 ,,	13
„ „ „ Rishi Loka (14+5) ...	19 ,,	18
„ „ „ Dhruva Loka (19+5). ...	24 ,,	23
„ „ „ Prajaapati Loka (24+5), ...	29 ,,	28
„ „ „ Indra Loka (29+5), ...	34 ,,	33
„ „ „ Brahmaa Loka (34+5),...	39 ,,	38
„ „ „ Vishnu Loka (39+5), ...	44 ,,	43
„ „ „ Rudra Loka (44+5), ...	49 ,,	48

Note :—1. The last Rudra Loka was first at a distance of 49 digits from Mahesha Loka, and now is 48 digits. So in all cases one digit should be deducted, from the given number, such as 14 digits should be taken as 13 digits.

2. All this is in conformity with the sets of letters of the Deva Naagari Script, 9 or 8 + 5 + 5 + 5 + 5 + 53 and + 16 = 49. Akshamaalaa is another name of the Devanaagari Script; as it contains 50 letters, from A to Ksha, (16+25+9).

36 (a) Chart of the stars of the sub-systems of an universe showing their distance, creation, life and dissolution time.

A	B	C	Stars	Name of the system	D	E	F	
4	—	—	Satellites	
—	—	—	First planet of the first Aditya Loka			6	2	14
—	—	—	Last " " " " "			9	3	15
8	1	1	First " " " last " "			8	4	16
—	—	2	Last " " " " "			11	5	17
12	3	3	First sun of the first Rishi Loka			11	5	16
—	—	4	Last " " " " "			14	6	17
—	—	5	First " " " last " "			13	7	18
—	—	6	Last " " " " "			16	8	19
16	7	7	First Rishi of the first Dhruva Loka			16	8	18
—	—	8	Last " " " " "			19	9	19
—	9	9	First " " " last " "			18	10	20
20	10	10	Last " " " " "			21	11	21
24	11	11	First Dhruva of the first Prajaapati Loka			21	11	20
—	—	12	Last " " " " "			24	12	21
—	13	13	First " " " last " "			23	13	22
24	14	14	Last " " " " "			26	14	23
28	15	15	First Prajaapati of the first Indra Loka			26	14	22
—	—	16	Last " " " " "			29	15	23
—	17	17	First " " " last " "			28	16	24
—	—	18	Last " " " " "			31	17	25
32	19	19	First Indra of the first Brahmaa Loka			31	17	24
—	—	20	Last " " " " "			34	18	25
—	21	21	First " " " last " "			33	19	26
—	—	22	Last " " " " "			36	20	27
36	23	23	First Brahmaa of the first Vishnu Loka*			36	20	26
—	—	24	Last " " " " "			39	21	27
—	25	25	First " " " last " "			38	22	28
40	26	26	Last " " " " "			41	23	29
44	27	27	First Vishnu of the first Rudra Loka			41	23	28
—	—	28	Last " " " " "			44	24	29
—	29	29	First " " " last " "			43	25	30
—	—	30	Last " " " " "			46	26	31
48	31	31	First Rudra of the Mahesha Loka			46	26	30
—	—	32	Last " " " " "			49	27	31
48	33	33	The Mahesha Loka of the first universe			49	28	33

* 26 digits of years; or 2 Paraardha is the life time of 1st Brahmaa Star according to the years of the first planet of the first sun "Soorya Siddhaanta".

36(b) Explanations to the columns A, B, C, D, E & F of the chart 36-a.

(A) As regards the order of the digits 4, 8, 12, 16 and so on, upto 48, they are given in the "Chamaka Vaaka" of Rudra Paatha and indicate the order of the systems of stars of an universe and their distances upto Mahesha Loka. These figures indicate the distance of the stars of those systems against which they are noted,

(B & C) Both the orders of the numbers 1, 3, 5, 7, 9,..... upto 33, and 1, 2, 3, 4,..... upto 33 indicate the number of the main subsystems out of the 90 subsystems of each universe, taking only first and the last subsystems of each order, as given in "MahaaNyaasa of Rudra Paatha"

(C) The figures given under this column indicate the digits of distance of the secondaries, from their primaries in miles, or Yojana.

(E) Under this column the figures indicate the number of digits of years of the first planet, before which time the stars of the different systems, were born or created from the Viraata-Loka, the main source of creation.

(F) Under this column the figures indicate the digits of years of time of absorption into their respective Primaries.

37. The standard of time in all the cases of chart No. 36(a) and (b) is taken from the year of the first planet of the first sun of the first Rishi of the first Dhruva and so on.

38. There is nearly 3 digits difference in this and our planet's time. That is, this is more by 3 digits.

(a) The time of absorption of the 1st planet of the last sun is 16 digits of years, which according to our earth's time is 13 digits of years. This planet has already been absorbed by the sun, and is now seen in the sun, in the shape of dark spots. Because, due to the heat of the sun, it is reduced to the shape of dark clouds which appear from here, as dark spots. These dark spots were known to the Vaidic Rishis, who used to call the sun, as the spotted bull. (Vide Vedanga Jyotish.)

(b) The first Prajaapati of the first Indra was created 14 digits of years before the first planet of the first sun, and will be absorbed by its Primary in 22 digits of years.

39(a) This earth of ours was born 300000000000 years before "Tadeeyamanena", according to its own years and become worth inhabiting for the first time 100000000000 years before, when the first creation was of animals of water, second of plants and trees, third of animals of forests, the fourth of "Danava, Pishaacha or Demons, fifth of beings of Divine Nature and 6th of human beings. The present one is the fourteenth cycle of creation on this earth.

(b) All the stars of the southern celestial Hemisphere, which are known to be of demonic nature incarnated first on this earth, so it was called the

demonic creation, "Danava and Pishaacha Srishti". Because our Prajaapati star was then in the southern celestial hemisphere, with all its subsystems.

(c) When the earth reaches in the Northern celestial Hemisphere with respect to the motions of the Polaris and Prajaapati, (Deva Srishti) Godly Creation comes into being, from the stars of the Northern Celestial Hemisphere.

(d) The Human creation took place for the first time, nearly 1314350050 years before, and not 19759449050 years as the Indian Almanacs show, because their time is taken under wrong calculations.

(e) So far, there have been nearly 14 great deluge and consequently the human creation too, has taken place 14 times in 14 different parts of the globe. Each part of the earth is, therefore, inhabited more than once. Even those parts that lie, to-day, hidden underneath the waters were also once above the level of the waters, and inhabited by the human beings. These facts will be

*Note:—*There is much talk about the change of polaris amongst the scientists and the Astronomers of the day. But they have not yet been able to solve the reason why? The same is the case with the Research Scholars, who have discovered the existence of the Magnetic south pole of the Earth near the geographical north pole.

The vast and unfathomable Vaidic Literature is full of instances that go to solve all such riddles and mysteries, and many other things related to the secret of the magnetic south pole, being in the north. The Vaidic Rishies knew them well.

The Great Deluge, Varaaha Avataar, the Demon Hiran-yaaksha, the Arctic Home, and the oscilation of equator towards the north and south, together with many other phenomena of the like nature are all related to this secret

proved by the findings of the researches made by the Archaeological Department, and scrutinised by the Scientists, by and by, in the near future.

(f) The life time of the beings on the surface of the earth, remains in the middle for a day of Brahma's year, which is of 1000000000000 years of our planet, as, both at the beginning and end, there can be no creation of beings on it, being too hot and too cold, respectively.

40. (a) The Great Deluge and the Change of Poles. 16 digits of years before, this earth of ours was at the North of the Polaris, for the first time, when the Polaris attracted the magnetic south pole of the earth. At that time the magnetic south pole of the earth coincided with the Geographical South Pole.

(b) In the long run, when the Earth is brought down by the Rishi star, together with the solar system towards the south of the polaris, the gravitation power of the Polaris works in such a way, that the Magnetic south Pole of the Earth keeps on pointing towards the Polaris and the Geographical North, or the actual Northern point of the Earth too goes on changing at the rate of 6 inches per year, or 0.005 seconds of a degree per year, so that nearly in 262500000 years the magnetic south pole makes a complete revolution in a topsy turvy position, while it coincides with the geographical north only once.

(c) Thus with the revolution of the Polaris, round its primary, revolves the belt of the crust of the Earth, round its Polar Axis.

(d) When the opposite Poles coincide, or are in opposition, then the position of the earth becomes topsy turby, due to which great many geographical changes take place, on the surface of the earth, and the great deluge is one of them, vide figure A & C, in para (e), below.

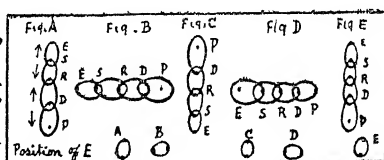
(e) When the Geographical and the Magnetic Poles are at right angles, then the Polar Axis coincides with the Equatorial diameter, due to which one of the polar regions receives for lacs of years the same degree of heat and light, from the sun, as receives today the today's Equatorial Region, vide figs. B & D.

This is known as the oscilation of equator.

Fig. "A" gives the first position of the Prajaapati system.

I II III IV V
"A" "B" "C" "D" "E"

"P" stands for Prajaapati, "D" for Dhruva, 'R' for Rishi, 'S' for the sun and 'E' for the earth.



(f) In one round of the Polaris the Earth is turned round topsy turby twice, as is in figs. C & E, therefore, the Great Deluge, too, takes place twice in 262500000 years.

(g) In one round of the Polaris there is twice the Maanava Srishti, (Human creation), once the Deva Srishti, and once the Daanava Srishti.

(h) When the Polaris is in the North of Prajaap, i star there is the Deva Srishti, and when the Polaris s in the south of the Prajaapati star then there is t e Daanava Srishti, and in between them both takes pla e the Maanava Srishti, or the human creation.

(i) The motion of Rishi star makes the equat . oscilate $23\frac{1}{2}^{\circ}$ North and $23\frac{1}{2}^{\circ}$ South, but the motion : polaris makes the equator oscilate 90° North and 9' South.

(j) The same positions take place, when the earl moves with respect to the motion of the Rishi Star, i 2625000 years. So there are two sets of four Yuga "Sata, Treta, Dwaapara and Kali". Each set startin after each deluge. Each set of four Yugas comprises c 1312500 years and not 4320000. Their time being 525000 393750, 262500 and 131250 years respectively.

(k) **Change of Polaris:—**Because the north pol which is magnetic south Pole will always keep on pointing towards the polaris, so there is no chance o any stars, occupying its today's position.

The Polar star is not situated in the actual north It is moving away from it, per year, at the rate of .005 ' seconds of a degree, approximately. So that in 131250000 years it will be 180° degrees apart from it. This motion is marked in 13125, 1312500 and 131250000 years, with respect to the motions of the sun, Rishi star and the Polaris, respectively, when there comes a change of 3 minutes of a degree, 23 and a half, and 180 degrees, respectively. Under the circumstances, there is no

chance of any other star, being a Polar star. The Polar star of to-day will remain as Polar star for ever, and will always be called Polaris. This is a guaranteed fact, beyond any dispute. With respect to the Geographical North too, of the earth, there shall be no changes.

41. Representation of positions and motions of the Heavenly bodies on a pice of paper.

They are to be shown on a paper, quite in an opposite position and direction.

(a) Just, as in the heavens, we see the East towards the right hand side, when we face the north, and the same is to be shown towards the left hand side, on a piece of paper.

(b) The same is the case with the birth chart, Horoscope, which is also a true picture of the positions of the planets and stars, with respect to the Zodiac system at a particular time.

The greatest and the highest purpose behind a horoscope is this that it gives the picture firstly of the whole Brahmaanda, secondly of the whole universe, thirdly of the whole Zodiac, and fifthly of the position of the planets in the Zodiac,

42. (a) Chart showing the different positions of the four main Stars of the universe, representing the four main centres in the Body.

I	II	III	IV	I POSITION	II P.	III P.	IV P.
B	V	R	R	B. Hri.	V. H.	R. LALAA.	R. L.
V	B	V	B	V. Na	B. N	V. H.	B. H.
R	R	B	V	R. Swa	R. S	B. N.	V. N
M	M	M	M	M. Moo.	M. Maa	M. Moo	M. Maa

Note :—

B stands for Brahmaa star,

V „ „ Vishnu „

R „ „ Rudra „

M „ „ Mahesha „

Hri for Hridaya, heart.

Naa. for Naabhee, Naval.

Swa. for Swaadhishtana, organ

Moo. for Moolaadhaara, Anus.

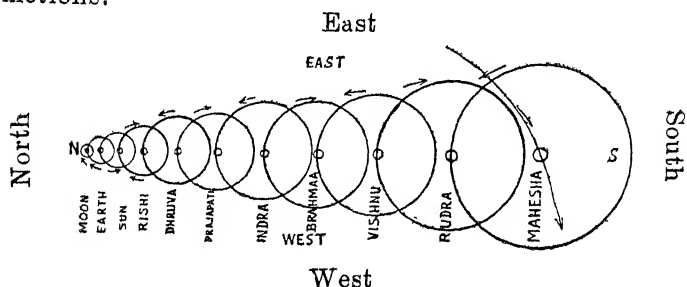
(b). These figures, I to IV are not correct with respect to the actual positions, distances and the sizes of those stars and their orbits. They give only the idea about their relations, motions and positions.

(c). First figure, shows the time of the Ist position of the main head stars of the universe. The II figure shows the position of Brahmaa star, in the south of the Vishnu Loka, during the course of its revolution, round Vishnu Loka. The III figure shows

the position of the Vishnu Star, in the south of the Rudra Star, during the course of its motion round the Rudra Star. It also shows that the Vishnu Star has completed its half round and the Brahmaa Star has completed $49\frac{1}{2}$ rounds.

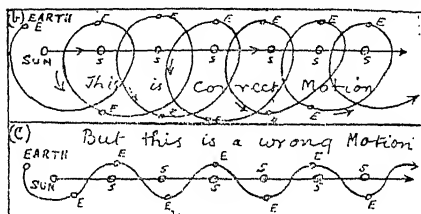
(d). The figure IV gives the present position of the universe, with respect to these four main stars of the universe. It also gives the idea of the picture of Shesha Shaaayee Vishnu Bhagwaan. Their respective orbits give the idea of their relations with one another. These very orbits are represented in the said picture by the white sea, snake, Vishnu and the lotus. Vide picture of Lord Vishnu.

43. (a) The figure given below shows the directions of motions of the different systems of stars of the universe, and the arrows show the directions of the motions.

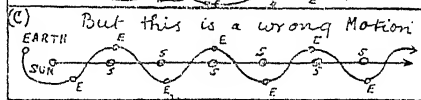


(b). The correct way of showing these orbits is as follows :—because due to the motion of the Primary in the opposite direction, the secondary has to complete its revolution before reaching the starting point with respect to some star in the Heavens.

This is the correct method of showing the motions of both the Primary and the Secondary of a subsystem, such as, of the sun and the earth.



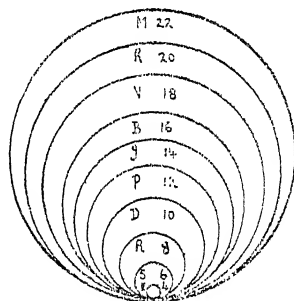
(c) But not this:—



(d) This is not the correct picture of the revolutionary motion of the earth, or any other secondary.

44. Comparative Diametrical Distances,

The adjacent figure gives the comparative Diametrical distances of the set of main stars of the universe and its sub-systems, shown in digits of miles.



Such as the diameter of the Mahesha Loka is 22 digits of miles, and the diameters of the 10 Rudra Lokas are between 18 and 20 digits of miles, of 100 Vishnu Lokas are between 16 and 18, of 1000 Brahmaa Lokas are between 14 and 16, of 10000 Indra Lokas are between 12 and 14, of 100000 Prajaapati Lokas are between 10 and 12, of 1000000 Dhruva Lokas are between 8 and 10, of 10000000 Rishi Lokas are between 6 and 8 and the

diameters of the 100000000 Aditya Lokas are between 5 and 6 digits of miles, whereas, the diameters of the 1000000000 planets are between 4 and 5 digits of miles in distance.

The rest in this connection will be given in some other volume.

TIME AND SPACE

Time and space both are correlative and interdependent terms. Time is the standard of measurement of space, and space is that which is characterised by dimensions. Therefore, according to the limitations of dimensions of space, the time, too, differs.

That is, the smaller space has a smaller scale of measurement of time. Or the object, which has a smaller space, for its existence will naturally have a smaller standard of measurement of time.

Time is also a measurable aspect of duration, in which events are distinguished, with reference to before and after, beginning and end, and space is a continuous extension, in which objects may exist and change their positions. So the standard of Time varies, according to the different periods of motions of the bodies or objects of different sizes.

Such as: the moon's duration of revolution is lesser than that of the earth, consequently, its days, hours, minutes and seconds, too, differ from the Earth. This is why, the Lunar year has 355 days against 365 days of the year of earth.

With the increase of the mass of the body increases the standard of measurement of time, and the

dimensions of the circle of its revolution, or the space enveloped therein. The same is also the case with the rotationary motions.

The degrees minutes and seconds of a degree of each circle, whether small, smaller and smallest, or big, bigger and biggest, are the same, but it is only the duration of time, and the space that goes on increasing, with the increase of the circle.

This is why, a minute of a degree of Brahmaa Loka is more than crores of years of our earth.

So, there is a practice of naming and differentiating the time of different stars, by the use of words, "Tadeeyamaanena", Devamaanena, Dhruva Maanena, Sauramaanena, Chaandramaanena, etc., That is, according to the measurement of time of such and such star, or planet or satellite, so much time is passed.

In this way, with the measurement of time, we can measure the space. Such as;—One year of the moon is equal to lacs of miles. One year of the earth is equal to crores of miles. One year of the last planet is equal to Aravas of miles. One year of the sun is equal to Kharvas of miles. In this way it goes on increasing by 100, till it reaches to the last primary of the universe the Mahesha Loka. One year of which star is equal to 49 digits of miles in diametrical distance.

Thus, time and space are measurable both in yea and miles. Under the law of measurement the radiu of the space comes to 70 digits of miles in distance.

Space—In terms of space, there is no such thing as infinite or endless. Because, the word space itself is characterized by dimensions. So there is no space without dimensions, and these dimensions belong to the matter, which has limitations.

It is the expanse of matter from the grossest form to the subtlest and from the subtlest to the subtlest of the subtlest form, beyond which there can be no more division of it. There ends the dimensions of the space.

Supreme Self known as Eeshvara, Maheshvara, and Parameshvara is within the Time, Space and Causation. The word Vedaanta means the end of the quest of the knowable object, matter, which is within Time and Space. Beyond that is the Pure Supreme Self, known by the name of Paramaatmaa; but actually it cannot be named, It is nothing. It is beyond Time, Space and Causation. It is free from all sorts of limitations. Therefore, It cannot be named and defined. Hence “Anirvachaneeya”, inexpressable. *It is the Reality called.*

Time—“Nimesha”, winking of an eye, is the lowest standard of time. And the word Nimesha indicates 65 digits, which is the last limit of Time and the causation of Time. Beyond that is the Animesha, the unmanifest, which is beyond the causation of time. The word “Animesha” indicates 66 digits, where the material and the Spiritual aspects are called by such names, to which the word ‘Para’,

"Param", "Trans" and "beyond" are added. Such as:—ParaBrahma, Paramavyakta, Paramaatmaa, Parmeshvara, and so on. All such names indicate the unmanifest and the Supreme Self, That falls within it. Therefore, the word Transcendent is used for the unmanifest state of matter, which never gets any chance of being manifest, and also for the Supreme Self That falls within that unmanifest. Even the names Parameshvara and Paramaatmaa are used only for the Supremeself, within the ever unmanifest state of matter.

"Nimesh Unmeshaabhyaam Jagat". The time of creation and dissolution of the stars of an universe is equal to a winking of an eye of "Pradhaana, the Moola Prakriti, known as Padmaa, Kamalaa, Lakshmeeh and so on. The word "Padmaa" also denotes 66 digits like the word "Animesha". Hence, "Animesha" is the unmanifest state of matter, Moola Prakriti.

The circle of the unmanifest state of matter, which has a radius of 66 digits is so great that a second of a degree of that circle is equal to the time of a cycle of creation and dissolution of an universe, or 360° of that circle which has a radius of 54 digits of miles.

If any name is given to the Spiritual Aspect, like Maheshvarah, Parameshvara, Higher Self and the Highest Self etc., it is given only to that Spiritual Aspect, which falls within the ever unmanifest state of matter. Beyond it is the Nameless, Shapeless, Colourless and so on Supreme Self, Which is beyond Time. Space and Causation.

Causation—literally means act of causing an agency producing an effect. This agency is the matter which is the cause of manifestation and Creation. Hence, it is matter, that defines the dimensions of the space, and it is matter, the first manifestation of which causes the Time for the first time. Therefore *time and space are not objective reality*. Because the existence of matter in what-soever the form is the cause of limitations for the dimensions of the Space, and Time is the abstract measuring aspect of supposed objective limitations.

So Causation is nothing but matter, and Space is nothing but the spreadout of matter. similarly, Time is nothing but the motion in the matter, measuring the space

Maayaa

This matter, really plays a very great part in the creation. It though, is an enert matter, inanimate thing, jarh sattaa; yet binds the Animate, Chetana Sattaa. The combination of Spirit and Matter is responsible for all sorts of manifestations and creations. It is called the Maayaa. The astonishing features of the enert matter are called Maayaa. The variegated colours, shapes and forms made of the enert matter became known by the name of Maayaas, Delusion.

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